MANU DHARMA ŚĀSTRA

BOOKS BY THE SAME AUTHOR

Manu: A Study in Hindu Social Thought, 1934.
Sociology: A Brief Outline, 1937.
University of Ceylon: Its Power and Purpose, 1941.
Science and Indian National Reconstruction, 1942.
A Plea for an Indian Academy of Social Sciences, 1943.
Science and Society in India, Indian Science Congress Lectures to all the Universities of India, 1945.
India Can Lead: The Role of Sociology and Social Sciences in National Planning, 1946.
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Universities and the Future in India, including Extension Lectures to Utkal University, 1949.
Three Great Sages: Sri Aurobindo, Dr. Annie Besant, J. Krishnamurti, 1951.
Jamshed as I Knew Him, 1954.
India's Ancient Literature, 1956.
Sociological Papers and Essays: An Asian Sociologist's Testament, 1957.
J. Krishnamurti: An Introduction, 1957.

A HUMBLE OFFERING TO

MANUS

OF THE PAST, THE PRESENT, AND THE FUTURE

AND TO

THEIR CO-WORKERS IN BOTH HEMISPHERES

WHO ARE DEDICATED

TO THE TASK OF AMELIORATING THE CONDITION OF MAN

AND

EVOLVING A BETTER HUMAN SOCIAL ORDER

यद्वै मनुरवदत्तद्भेषजम्—श्रुतिः

Yadvaī Manuravadat tadbheṣajam—Śruti

Whatever Manu has said, that is medicine.

FOREWORD

I AM glad to be able to respond to the request of the eminent scholastic publishers, Messrs. Ganesh & Co., of Madras, and pen a Foreword to this book on Manu written by my old friend and long-time-ago student, Dr. Kewal Motwani. I remember him well as one of the foremost students in the institution during the years when I was in charge of the D. G. Sind National College, at Hyderabad, near Karachi. Since then he has fulfilled all the promise of those early days by going to America and attaining a Doctorate in Sociology, by extensive lecturing after that in many American Universities, and by writing several books and numerous articles to learned and academic magazines on the subject closest to his heart—the promotion of Sociology in Indian education, which is by no means a popular subject as yet.

The subject-matter of the present work—Manu and the *Mānava Dharma Śāstra*, the precepts or rules on the proper maintenance and conduct of life, both individual and social—ranks on the objective and on the religious or philosophical side of human life with the great classics of India. It would be impossible to describe how deeply and widely this ancient teaching has influenced the world. For one thing we have to remember that its influence was dominant in Indian social organisation far back in classical times, and that it spread over the extensive regions where Indian commerce, colonisation and culture went. The very word 'man' which now dignifies this far from happy breed, humanity, obviously derives from the same old Sanskrit

verbal root "man, to think," which was also adopted as a personal title by the writer or writers and compilers of the Dharma Śāstra. The Dharma Śāstra was used as the standard book of thought, understanding and systematisation—not passion and muddle—concerning the relationships of human beings for the maintenance (dharma) and growth of man as man, and not as either beast or fool, both of which he sometimes is.

In the presentation of that work now before us, Dr. Motwani has well classified, as well as explained, the main features of the original, with especial emphasis on the division of labour in the social order into the four groups of teachers and preachers, social functionaries, commercial and industrial organisers and manual workers in society, and also the four successive stages in individual growth and life—not at all like Shakespeare's seven ages of man! It is even now a question whether it would not be a good thing to put the four orders or functions of society, as Manu did or tried to do, on an hereditary basis for the sake of constant improvement of social skills, and of peaceful settlement of duties in social planning. Man is still perhaps too passionate to permit logic and science to rule these matters to the extent which Manu propounded, though we do here and there in western countries give preference or priority of admission to the sons of members in some of the trade-unions. The transmission of skills of both hand and brain may be just as significant among humans as animals, as, for example, in the case of Professor Pavlov's white rat, which learned response to the dinner bell after about 300 tries in the first generation, 100 in the second, 30 in the third and about 3 in the fourth—figures here given from memory after a long time, but very significant anyway.

Dr. Motwani has classified and explained the teachings of Manu on all these social and ethical matters very clearly

and methodically, and has well documented every point with reference to chapter and verse in the original Śāstra. This thoroughness and care are the result of his devotion to this subject through the best years of his life, and his firm belief that this study contains most valuable material for the consideration and often guidance of modern social workers and sociologists everywhere. Just as classical Hindu philosophy is widely known as containing a lavish supply of original ideas valuable and even invaluable to the modern philosopher everywhere, so—though less well known abroad—does this greatest of Indian social classics contain much very refreshing material for the modern sociologist, which should not be omitted from the list of Social Studies required in those Departments in our Universities and Colleges in Europe and the Americas, as well as in India.

ERNEST WOOD

The American Academy of Asian Studies,
San Francisco, California, U. S. A.
August 2, 1958

PREFACE

THE following pages present a connected, over-all picture of the teachings of Manu, contained in his Dharma Śāstra. The Dharma Śāstra is usually described as the Code of Laws of Manu, but actually it is a treatise that deals with the social life of man. There is nothing in the title to suggest that the teachings were intended to be a Code of Laws for any particular group, inhabiting any specific geographical region. To be sure, the Dharma Śāstra came to occupy a place of high authority among the Hindus of India and its injunctions even acquired the authority and status of legal enactments. But, fundamentally, the Dharma Śāstra contains a statement of principles of social life of man applicable at all times and in all climes, and therefore has a universal significance: its teachings are aimed at the *homo sapiens*, the human race, the mānavas, as a whole, and they emphasise the element of the permanent, the eternal in the life of man and society.

Notwithstanding the great contribution made by Manu towards uplifting of the human race, as we shall see in the following pages, he is not so well known to the world at large. An average student of world-history is undoubtedly familiar with the name of Gautama, the Buddha, as one of the towering figures in the line of the ancient Teachers and Prophets of mankind. If this student happens to be an Indian, he will have heard the name of Manu also, but with special reference to his "Laws," which continue to govern the social relationships of the Hindus in a legal or juristic sense. Forms and

rites of marriage, inheritance and partition of property, methods of adoption, and numerous other social customs of the Hindus derive their sanction from Manu. But Manu as the Maker of Civilizations since the time of recorded history of man, as the Patron Saint of social thinkers, philosophers and planners, is unknown to mankind. And yet he has been a highly honoured figure in the life of humanity long before Gautama Buddha and, as time passes, his influence will be seen to have been exerted over a much larger area and vaster vista of time than that of Buddha. But while the two Great Teachers have influenced the life and thought of both the ancient and modern worlds, the story of the impact of Manu still awaits a chronologically-connected presentation and the evidences of his impact made more concrete and fixed in the procession of human history, as has been so well and thoroughly done in the case of Buddha.

The comparative lack of information or neglect of Manu's place in the history of humanity can be explained by the difference between his and Buddha's teachings, though they both laid stress on the same Truth, DHARMA. Manu's teachings were woven into the fabric of social life and thought of the various regions of the world, into the relationship between the various groups, castes and guilds, into their traditions and laws, their governments and public administration, regional relationships and into the conduct of their international affairs in times of peace and war. Manu's teachings affected the *collective* life of the people.

But the same concept of Dharma became, in the hands of Buddha, a way of personal life, a mode of thinking, conduct and experience. Buddha's main concern was the *individual*, and his teachings aimed at bringing the individual nearer to self-knowledge, inner enlightenment, righteous

conduct and freedom from pain. The devotion of his followers found expression in monumental works of art, sculpture, architecture, in construction of dagobas, vihāras, universities, caves cut out of rocks and decorated with frescoes that have defied decay for over two thousand years or more, and in the creation of a stupendous mass of literature dealing with the problems of inner life, meditation and contemplation. Most of these works, inspired by the word of the Great Teacher, still stand in good condition, bearing witness to the inspiration and enlightenment shed upon the world by the Holy One, while his ethical, occult and mystical teachings have brought happiness and illumination to millions of men and women since his time to today.

The evidences of Manu's impact are less tangible; indeed, there is no connected record of their existence. We shall be hard put to find, if we tried, a single historian who has even so much as recognised this fact of the all-pervasive influence of Manu, still less dealt with, even briefly, the story of his impact on the world. Indeed, the very word Manu has gone through many changes, so that its identification in ancient civilizations has to be attempted with great caution and with due recognition of the laws of cultural diffusion and change. To be sure, a good deal of research has been done on the ancient civilizations where the word Manu appears in different forms. In others, his relatives are mentioned, bearing testimony to consanguineous relationships of those who considered themselves as his offspring. These relationships, no doubt, underline racial identity but, when combined with commercial, cultural and political relationships between the various countries and with evidences of knowledge of Sanskrit in those regions, they provide adequate reasons for a bold affirmation that Manu and his teachings were known to those ancient peoples and that his teachings, in the form of laws as well as social

philosophy, influenced their thinkers and law-givers and, through them, the law-making processes and social life of the peoples. History has so far kept a mute record of one of the most momentous factors of its make-up, Manu and his Dharma Śāstra, even though it has escaped the attention of the historians. The Second Part of this book, entitled *Manu: A Forgotten Page of Human History*, seeks to fill this gap in our knowledge of history and to envisage the outlines of this problem on a small scale. An attempt has been made to trace Manu, not as a mythical figure resurrected from the debris of human history, but as a living power in the life of humanity, past and present.

It gives me great pleasure to record my sincere gratitude to Śrī S. Subbaiyaji, the Managing Director of Messrs. Ganesh and Co. (Madras) Private Ltd., for his personal interest in the production of this book. The contribution made by " Ganesh " towards cultural and spiritual renaissance of India in recent times through publication of religious, philosophical, sociological, biographical and other literature, occupies a place of honour in our country and it is a matter of great satisfaction to me to see that my *Manu* is included in the Ganesh Publications. The author-publisher relationship between Śrī Subbaiyaji and myself, now extending well nigh to twenty-five years, has been sanctified by service to a common cause: finding a foothold for the teachings of Manu in the modern garb of Sociology in Indian education and for sociological point of view in the study of our past and in the planning of our future.

The Revered Mother, of Śrī Aurobindo Āśram, Pondicherry, has very kindly allowed me to draw on the writings of Śrī Aurobindo regarding his views on the Vedas, Manu and his teachings. Methuen and Co., London, have allowed me to quote from the writings of Maurice Maeterlinck, and Routledge and Kegan Paul, London, from the writings of

P. D. Ouspensky. Professor Samuel N. Kramer, Keeper of the Sumerian tablets in the Museum of the University of Pennsylvania, has published his excellent researches on the social life and thought of the Sumerians and I have drawn on his researches, though the method of presentation of his material and the conclusions drawn therefrom are mine. Śrī N. Sri Ram, President of the Theosophical Society, gave me permission to stay at Adyar, the Headquarters of the Society, thus enabling me to make use of the Adyar and Madras Libraries; Professor R. G. Harshe, of Agra University, went through the proofs of the Second Part and, as will be evident in the text, I have made good use of his researches. Professor P. M. Advani, M.A., B. Sc., checked several references for me in the Adyar Library; Śrī M. Subramaniam, M.A., Manager of the Vasanta Press, rendered invaluable assistance in the production of the book in general. I hereby tender thanks to all of them for their kindness and also to the workers of the Vasanta Press for the production of the book with admirable expedition and care.

To my wife, Clara, belongs the credit of making it possible for me to work in the service of the cause of Sociology, both in India and in Ceylon. Since the time we came from the United States twenty-five years ago, she has been working as Principal of various Buddhist Ladies Colleges in Ceylon, has taken prominent part in the educational and cultural life of the country and looked after herself and our two daughters, thus setting me free from some of the duties of gṛhastha āśrama enjoined by Manu. But the yuga dharmas vary; the temporal is also a phase of the eternal. That she has stood by me valiantly and made a success of her own work, thus proving the worthiness of honour accorded by Manu to her sex, is a source of great happiness and gratification to me.

That my teacher and friend, Professor Ernest Wood, should have found time, amidst his heavy duties as Dean of the American Academy of Asian Studies, San Francisco, to have gone through the book and considered it worthy of his Foreword is a source of great satisfaction to me. I value highly his endorsement of the thesis presented here, particularly because he has a first-hand knowledge of the life and thought of India acquired by residence of forty years, is an outstanding Scholar of Sanskrit and Indian philosophy and a distinguished author in his own right. I am grateful to him.

The manuscript of the book was completed on May 24, 1956, the day when the 25th Centennial Anniversary Celebrations of the Mahā Paranirvāṇa of Gautama Buddha began throughout Asia, and was despatched to the Publishers in India the following day. But the historical portion, now appearing as the Second Part, had hardly begun to take shape. But before the printing could commence, there came the privilege of a brief visit with a dear and respected Friend with whom, in the course of conversation, I took the liberty of sharing my subject of study. This contact led to the opening up of a vast field for research. Materials, bearing on my subject, poured in thick and fast from all sides, and the Second Part, in the present form, came to be. I take this opportunity of offering my gratitude to the Friend for the help he has so generously given. It is my earnest hope that he will find this effort to revive the teachings and the memory of Manu worthy of his gracious interest and assistance.

KEWAL MOTWANI

May 11, 1958

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MANU'S SOCIAL THEORY

सत्यान्नास्ति परो धर्मः

THERE IS NO DHARMA HIGHER THAN TRUTH

A philosophy of the history of the human race, worthy of its name, must begin with the heavens and descend to the earth, must be charged with the conviction that all existence is one—a single conception sustained from beginning to end upon one identical law.

FRIEDRICH RATZEL

The history of the World begins with its general aim, the realisation of the Idea of the Spirit—only in an implicit form (*an sich*), that is, as Nature; a hidden, most profoundly hidden unconscious instinct, and the whole process of History . . . is directed to rendering this unconscious impulse a conscious one. Thus appearing in the form of merely natural existence, natural will—that has been called the subjective side—physical craving, instinct, passion, private interest, as also opinion and subjective conception—spontaneously present themselves at the very commencement. This vast congeries of volitions, interests and activities constitute the instruments and means of the World-Spirit for attaining its object; bringing it to consciousness and realising it. And this aim is none other than finding itself—coming to itself and contemplating itself in concrete actuality. But that those manifestations of vitality on the part of individuals and peoples, in which they seek and satisfy their own purposes, are at the same time the means and instruments of a higher and broader purpose of which they know nothing—which they realise unconsciously—might be made a matter of question; rather has been questioned . . . on this point I announced my view at the very outset, and asserted our hypothesis . . . and our belief that Reason governs the World and has consequently governed its history. In relation to this independently universal and substantial existence—all else is subordinate, subservient to it, and the means for its development.

HEGEL

CHAPTER I

INTRODUCTION

ONE word dominates, notwithstanding our ignorance of it, the ancient and the modern worlds, and that is MANU. Manu's name, which finds a place of distinction in the Ṛg Veda, was no doubt taken by the Āryans with themselves wherever they went. We hear of their first migratory movement from their original habitat near the Gobi Desert in Central Asia towards the east: north China, north Japan, Formosa, Philippine Islands, Australasia, going downwards to the southernmost point, New Zealand. Evidences of Āryan blood, language, customs, rituals, etc., all along this route warrant the conclusion that the knowledge about Manu, the archetypal man, existed in these regions. We come across a distinct mention of Manu Dharma Śāstra in north China, and we hear his name among the Maoris at the end of this trail, traversed by the emigrant Āryans.

With the second wave of migration, we come across Manu's name in India, Iran, Sumeria,[1] Egypt, Crete, all

[1] Though no exact word corresponding to Manu is found in Sumeria, yet many Sanskrit words have been found in Sumerian vocabulary. The closest we come to Manu is *Me*, which means Divine Laws. With the close contact, cultural, political, industrial, commercial and religious that existed between the Indus Valley civilisation of India and Sumeria, it can be safely stated that the Sumerian people were well aware of Manu and his Dharma Śāstra. According to *Vāyu Purāṇa*, the Āryavarta embraced this middle-east region as well. Professor Samuel Noah Kramer, Keeper of the Sumerian Tablets in the University of Pennsylvania Museum, in a letter to the writer, states: "We have noted some possible parallels between Ṛg Veda and the Sumerian material, but very little that is tangible. In any case, most of us admit that we are only 'scratching the surface,' although put in another way, we are also 'laying the foundation'."

contemporaries, and later in Babylon, Assyria, Hatti, Anatolia, Palestine, and still later in Greece and Rome. In the eastern and south-eastern countries of Asia, Manu's is a highly honoured name. Burma, Siam, Malaya, Indonesia, Indo-China, Bali, Philippine Islands and Ceylon still keep alive Manu's memory and make use of his Dharma Śāstra even today, since their legal systems and social organisations are based on his teachings.

At some unrecorded moment of history, lost in hoary antiquity, Manu gave his teachings to the world, telescoped into one word, DHARMA. Dharma, he said, is the beginning, the middle and the end of the cosmic and the mundane drama. Twenty-five centuries ago, Buddha, another Great Teacher, came to restate the message, addressed to a different age, illumined with his vast wisdom and leavened by his infinite compassion. The study, exposition and application of Dharma, therefore, even in its restricted sense as operating in every phase of life, the mineral, vegetable, animal and the human, is man's primary duty. Manu Dharma Śāstra, the Science of Social Relations, propounded by Manu for human beings, has been taught, studied and applied in India since the beginning of her history. All social thinkers in the West, the creators of Utopias and the codifiers of laws, are Manu's intellectual offspring.[1]

Manu Dharma Śāstra, mistranslated as the Code of Manu or the Laws of Manu, can be studied from various angles and in various ways. Students of Philosophy,[2] Psychology, Biology, Ethics, History, Law, Pedagogics, Political

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[1] सत्यान्नास्ति परो धर्मः is usually translated as "There is no Religion higher than Truth." If this is translated as "There is no Dharma higher than Truth," it makes Truth as one of the many Dharmas or one aspect of Dharma. In either case, Dharma is the superior and Truth the subordinate category.

[2] A student submitted recently (in the Gujerat University) a Doctoral Dissertation on the Philosophy of the Code of Manu.

Science, Jurisprudence,[1] Religion and other subjects may be interested in it from their respective points of view, abstract from the text such materials as fall within the purview of their disciplines and present to us the contribution of Manu. Also, one can also take the book as a whole and by making use of the materials contained therein, reconstruct a picture of the social life and thought of the hypothetical age when Manu might have lived and propounded his Dharma Śāstra to the world. It would also be possible to discuss Manu's theory in comparison with the social theory of the West. Such a comparative study would, no doubt, be an exhilarating intellectual undertaking that would serve to bring into bold relief the outstanding features of both.[2]

The present study contains a simple, connected and consistent exposition of Manu's social theory in the sociological terminology of today. The spirit is ancient and Indian; the garb is modern and occidental. To the best of the author's knowledge, no attempt has so far been made to interpret Manu Dharma Śāstra in the manner herein attempted. Sociological concepts are still in the process of taking shape in the country where the subject is studied intensively and taught on a large scale in its universities and colleges, the United States of America. In fact, the Science of Sociology is of comparatively recent growth and is still in the process of making.

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[1] The author has attempted to outline the contents of Jurisprudence, from the standpoint of Manu's teachings, in a chapter on Sociological Jurisprudence in his book, *Sociological Papers and Essays: An Asian Sociologist's Testament*, Ganesh & Co., Madras, 1957.

[2] The author has attempted a comparative study of one phase of social theory, and that too in a restricted sense, in his *A Comparative Study of Human Nature in the Writings of Some Contemporary American and Hindu Sociologists*. This was submitted as his thesis for M. A. in the Department of Sociology in the State University of Iowa, 1929. It has been incorporated in his *Sociological Papers and Essays: An Asian Sociologist's Testament*, 1957. A more detailed discussion of the subject, covering the entire range of Sociology, has been attempted in his *Sociology: A Comparative Outline*, 1947.

The second chapter is devoted to a definition of the words in the title of the text, Manu, Dharma and Śāstra. The purpose is to bring into bold relief the significance of all that is implied in the title.

The third chapter presents an outline of the opening chapter of the Dharma Śāstra. It emphasises the totality of the evolutionary process, consisting of five major movements, such as physical, vital, mental, social and spiritual. The reader will notice the significance attached by Manu to the inter-relatedness of these five movements.

The fourth chapter is an elaboration of the second, with special emphasis on the social life of man. A brief statement of the natural and evolutionary processes serves to supply the background for discussion of Manu's social thought and social organisation. A familiarity with this part of the study is essential for a proper understanding of the various social institutions, their contents and functions, as delineated by Manu. The reader will find it profitable to make a careful study of this chapter, with the aid of the chart. It is no doubt a bare outline of the subject to which specialised students of Indian thought are likely to take exception. But the author has not felt it necessary to deal with this phase of study in great detail, since that is not relevant to the main thesis of the book. The outline presented here is quite adequate to provide the background in terms of which the contents and functions of the human social order, as envisaged by Manu, can be understood. This purpose is amply served by a general and simple statement based on the material scattered in the Dharma Śāstra.[1]

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[1] The need for supplying a philosophical or ideological background to a culture is discussed by John Dewey in his *Philosophy and Civilisation*, the opening chapter in his book of this title. See also the author's *Science and Society in India*, a series of lectures delivered to all but two Universities of India under the auspices of the Indian Science Congress, 1944-45.

The following four chapters, fifth to eighth, contain a fairly comprehensive statement of the contents and the purpose of the four major social institutions: education, family-economics, state and religion. Manu's theory regarding four stages of the life of the individual (āśramas), four types of personalities easily forming four natural divisions of society (varṇas) both coalescing to form the social order, constitutes the main body of the book. The āśrama deals with the individual in his physico-psychological development. He passes through four stages during his life-time. During the first stage, he receives education to fulfil the double task of enabling him to be assimilated into the life of the group and at the same time of receiving initiation into the art and science of spiritual unfoldment. In the second stage, he must marry, raise a family, earn a livelihood. During the third stage, the physical and mental energies show signs of ebbing away and he feels inclined to withdraw from active participation in the social drama; he hovers on the fringe. During the fourth and the last stage, he withdraws completely for the leisurely assimilation of the experiences gathered during the life-time and for undistracted self-study and meditation.

Correspondingly, there are four groups (varṇas). The manual worker or the creator of worldly goods; the merchant or the distributor of those goods; the state servant, public administrator, statesman, concerned with the public affairs, the warrior dedicated to the maintenance of internal order and protection from outside attack; and, finally, the teacher, the preacher, the priest and the wise counsellor. A unity of function, mutual dependence and psychological development of the individual correlates each stage of his life with the corresponding group, and that is dharma. It is harmony, integration, synthesis, adjustment of interests of the individual and the group into an organic whole, a unified, dynamic movement of the whole social order.

The ninth chapter picks up the threads of the entire thesis and presents a brief outline of the concept of social progress in terms of Manu's thought. It may also be considered a statement of principles of social organisation for human beings (mānavas), creatures endowed with the faculty of reason (manas).

Each chapter, with the exception of the sixth, starts with an excerpt bearing on the subject, from the writings of Śrī Aurobindo; the sixth is prefaced with a statement from the writings of Dr. Annie Besant. The purpose is to help the reader, with statements made by these two great teachers of contemporary India, to feel doubly assured of the supreme value of Manu's teachings. The translation of the Text used here is that of Bühler, published in *The Sacred Books of the East Series.* All references are to Bühler's translations. The verses referred to are freely summarised, but every attempt has been made to retain their original significance.

It is not easy to give an English translation of every Sanskrit word without doing violence to its intrinsic significance, Sanskrit being a highly conceptual language. But not more than a dozen such words have been retained and the reader will find no difficulty in recalling their meaning while reading them in the body of the text. However, a small glossary of the words so used has been added at the end. The spelling of Sanskrit words adopted here is intended to facilitate pronunciation by those who are not familiar with the original. A Chart of Correspondences, showing the whole scheme of life as conceived by Manu, has been appended for easy reference and to obviate the necessity of turning to the text all the time. Two Appendices on the Vedas and the word Ārya, also taken from the writings of Śrī Aurobindo, have been added. If the Manu Dharma Śāstra has to be understood properly, then the soul of the teachings of the Vedas has to be grasped fully and integrally, and not as

a specimen of "babblings" of a primitive humanity. Śrī Aurobindo's exposition of the contents of the Vedas is undoubtedly the best in the field today.[1] The third Appendix deals with the śūdra group, the fourth in the social order of Manu. A small but a representative Bibliography of standard works has been appended. The reader will find it helpful in gaining a more intimate touch with the life and thought of India and a better understanding and appreciation of Manu's system of social thought. It will also serve to show him the reason of the great influence exercised by Manu on the life and thought of people in Asia and Europe from time immemorial.

It is not improbable that a few questions will have formulated themselves in the mind of the discerning reader. He is likely to question the validity of equating Manu Dharma Śāstra, given in some bygone age, with the Science of Sociology, which is a development of today. He will also feel inclined to probe into the scientific foundations of Manu's teachings and into their ability to stand before the bar of scientific judgment. To these two tests of modernity and scientific character, he will add the third one, the pragmatic test: whether Manu's teachings have been put to work, whether there is any authentic record of their having made any contribution to human welfare and if there is any promise of their adding to the quota of human happiness in the future.

These are perfectly legitimate questions and a brief answer to them is all that can be attempted here. A detailed analysis and description of the title of the Dharma Śāstra, given in the next chapter, meets the first test. It will be noticed that the task set by Manu Dharma Śāstra and the Science of Sociology to themselves is the same: to produce a

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[1] Śrī Aurobindo, *On the Veda*, a series of articles published in his philosophical journal, *Arya*, during 1914-21, published in book form in 1956.

type of human personality that is dedicated to self-integration on all the dimensions of its being, physical, emotional, mental, moral and spiritual, and to evolve a progressive human social order which is free of all elements of friction, discord, conflict, and in which there is a harmonious blend of the interests of both the individual and the group. This has been the problem of man since the time he emerged from his primitive isolation and learnt to live in a group. Both Manu Dharma Śāstra and modern Sociology are concerned with the same task. Manu is derived from the word *man*, to think. Manu is the archetypal man, the Thinker. Dharma comes from the word *dhr*, to hold together. Dharma, on the human plane, is the primary mechanism of interaction between two human beings. All social contact on this plane is, first and foremost, a communication of thoughts, ideas and symbols through language. From the standpoint of the group, dharma, reason, is the basic principle of organisation. Here, it is used as reason in contradistinction to *instinct* which is the basis of social life in the animal world. The word dharma describes most accurately the two processes: social interaction between the individual and the group and social organisation of the human beings.

To this must be added the highly scientific character of Manu's teachings, even when judged in the light of the latest developments in the various branches of human knowledge in the West. A large number of scholars, both Indian and Western, have done, in recent years, a considerable amount of research in India's contributions to various sciences in ancient times.[1] India has been proved to be the first country that gave birth to physics, chemistry, astronomy, mathematics, biology, botany, medicine, surgery, logic, psychology, ethics,

[1] It will be more correct to use the word Bhārat Varsha, as we shall see in the Second Part.

esthetics, metaphysics, sociology and zoology.[1] India was not a stranger to the techniques of scientific research as exacting and extensive as those of today, and since cross-fertilisation of all aspects of social life, objective and subjective, is a common phenomenon, it would be legitimate to assert that Manu's social thought embodies the contributions of various basic social sciences and is not a mass of abstractions based on deductive reasoning. Indeed, in some respects, Manu's social thought is ahead of the contemporary social thought of the West, in its staggeringly stupendous vision in supplying the cosmic background to our mundane existence, in its weaving in the contributions of the physical, biological and social sciences, in its ideological structure, in its profound psychological insight, in ethical earnestness and fervour, in its spiritual illumination and in its supreme practicability as a scheme of life. There is no social thinker, in the East or the West, who has covered so thoroughly the field of the human social drama and destiny and with such amazing insight and amplitude as Manu.[2]

[1] For references on these subjects, see standard works such as:

Bal Krishna, *Hindu Philosophies of Evolution*, Taraporewalla, Bombay.
Keith, Sir A. B., *A History of Sanskrit Literature*, Clarendon Press.
Macdonell, A. A., *India's Past: A Survey of Her Literature, Religions, Languages and Antiquities*, Clarendon Press.
Mukhopādhya, C. B., *History of Indian Medicine*, Vols. I-II, Calcutta.
,, *Surgical Instruments of India*, Calcutta.
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Srinivasa Murti, G., *The Science and the Art of Indian Medicine*, T.P.H., Adyar.

[2] Two widely divergent reactions to the thesis presented here are worth recording: Dr. (Mrs.) C. F. Rhys Davids, one of the leading exponents of Buddhism, was of opinion that Manu's "theory" and "language," "belong to the ancient Orient. Let the writer seek to quicken our reconstructive imagination and take us back to it." (*Philosophy*, London, October 1934.) Professor M. J. Vincent, of the University of Southern California, was of entirely a different opinion. He said that "there

The second part, entitled "Manu: A Forgotten Page of Human History," deals with the place of Manu in the life of humanity. Let the historian push back the beginnings of history as far as he will, he will meet Manu with his teachings, imposing order on chaos, wisdom in place of ignorance, transmuting rude human material into progressive mental, moral and spiritual beings. Contemporary of the Vedas, Manu enters the life of every nation through its heritage of social life and thought. Manu does not belong to the dead past of some forgotten antiquity, but is a living force in the life of every civilised human being that breathes on the face of this earth today.

Thus, judged from a purely pragmatic point of view, Manu is the only Teacher among the elect of the human race, whose teachings have done the greatest good, to the greatest number of people, over the largest area of the world and for the longest period of time! But this phase of human history has escaped the attention of academic historians and in vain shall be our search for even a hint of it in the history text-books, now in use in schools, colleges and universities throughout the world. The author is, therefore, keenly aware of the challenge that his thesis is sure to arouse. He agrees at the outset that the scholars, who are far better equipped with the knowledge of history than he can claim to be, will look askance at the thesis submitted for their appraisal, but he, like every other worker, is entitled to a patient hearing in the beginning and to an unbiassed verdict at the end. If, after reading this historical material, based on contributions of eminent scholars, the reader is still unconvinced of the validity of the statement, then

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are many parallelisms between American sociological thought and Hindu social thought. Much that passes for modernity in our own writings has the mark of antiquity upon it." *Sociology and Social Research*, University of Southern California, Los Angeles, p. 395, March-April, 1935.

the author will willingly submit to the judgment and plead guilty.

Manu belongs to no single nation or race; he belongs to the whole world. His teachings are not addressed to an isolated group, caste or sect, but to humanity. They transcend time and address themselves to the eternal in man. There is need for a fresh statement, in the light of modern knowledge and experience, of the fundamental teachings of Manu. India, which has been the custodian of his teachings as well as the radiating centre from which they went to different parts of the world, is under special obligation to resuscitate the Manu spirit and vision. But modern science and technology have brought to India's shores the culture that runs counter to her ethos. Conflict between capital and labour, strikes, lock-outs, unemployment, rising population and disruption of ecological balance, communal, linguistic, provincial antagonisms and hatreds in India have a family likeness to the internecine warfare in the West.

But these mechanical devices of science and machinery, the objective traits of the technological culture, are not only affecting the pattern of India's social life, but also changing the attitudes of her people. This is the most critical moment in India's history.[1] The danger of obliteration of her ideals and of the conquest of her culture by the technological culture and its philosophy, coming to her from the West, is imminent. Conflict, adharma, disintegration, are being driven into her body and soul, both from within and without. The contemporary culture has thrust its tentacles deep into India and created serious zones of strain and stress. The process of disintegration of her ancient ideals and values, of her life and thought, is galloping throughout India, and

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[1] The author has dealt with this subject at great length in his Rao Bahadur Dada Kinkhede Lectures, *India: A Conflict of Cultures*, delivered at Nagpur University, in 1946. Now out of print.

unless our lives, both individual and social, are reoriented in terms of Manu's teachings, India will no longer be entitled to the claim of having been the source of inspiration and light of the world, and she will pass into the dark night of oblivion, as have done many of her ancient contemporaries, leaving behind a vacuum on which Time may trace another pattern for the helping of humanity.

CHAPTER II

THE TITLE OF THE TEXT

The Veda is thus the spiritual and psychological seed of Indian culture and the Upaniṣads the expression of the truth of highest spiritual knowledge and experience that has always been the supreme idea of that culture and the ultimate objective to which it directed the life of the individual and the aspiration of the soul of the people: and these two great bodies of sacred writing, its first great effort of poetic and creative self-expression, coming into being at a time preceding the later strong and ample and afterwards rich and curious intellectual development, are conceived and couched in the language of a purely psychic and spiritual mentality. An evolution so begun had to proceed by a sort of enriching descent from the spirit to matter and to pass on first to an intellectual endeavour to see life and the world and the self in all their relations as they present themselves to the reasoning and the practical intelligence. . . . This movement of the Indian mind is represented in its more critical effort on one side by a strenuous philosophical thinking crystallised into great philosophic systems, on the other by an equally insistent endeavour to formulate in a clear body and with a strict cogency an ethical, social and political ideal and practice in a consistent and organised system of individual and communal life, and that endeavour resulted in the authoritative social treatises of Śāstras of which the greatest and the most authoritative is the famous Laws of Manu.[1]

In fact, if we examine the profound legendary tradition of India, we see that its idea of the Manu is more a symbol than anything else. His name means man, the mental being. He is the divine legislator, the mental demi-god in humanity who fixes the lines upon which the race or people has to govern its evolution. In the *Purāṇas*, he or his sons are said to reign in subtle earths or worlds or, as we say, they reign in the larger mentality which to us is subconscient and from there have power to determine the lines of development of the conscious life of man. His law is *Mānava Dharma Śāstra*, the science of the law of conduct of the mental or human being and in this sense we may think of the law of any human society as being the conscious evolution of the type and lines which its Manu has fixed for it.[2]

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[1] Śrī Aurobindo, *Foundations of Indian Culture*, Chapter XII, pp. 318-319, New York, 1953.

[2] Śrī Aurobindo, *The Ideal of Human Unity*, Chap. XX. p. 188, New York, 1950.

The whole right practice of life founded on this knowledge was in view of the Indian culture a Dharma, a living according to a just, understanding and right view of self-culture, of the knowledge of things and life and of action in that knowledge. Thus each man and class and kind and species and each activity of soul, mind, life, body has its dharma. But the largest or at least most vitally important of the Dharma was held to be the culture and ordering of the ethical nature of man. The ethical aspect of life, contrary to the amazingly ignorant observation of a certain type of critics, attracted a quite enormous amount of attention, occupied the greater part of Indian thought and writing not devoted to the things of pure knowledge and of the spirit and was so far pushed that there is no ethical formation or ideal which does not reach in it its highest conception and a certain divine absolutism of ideal practice. Indian thought took for granted—though there are some remarkable speculations to the contrary, the ethical nature of man and the ethical law of the world. It considered that man was justified in satisfying his desires, since that is necessary for the satisfaction and expansion of life, but not in obeying the dictates of desire as the law of his being; for in all things there is a greater law, each has not only its side of interest and desire, but its dharma or rule of right practice, satisfaction, expansion, regulation. The Dharma, then, fixed by the wise in the Śāstra is the right thing to observe, the true rule of action. First in the web of Dharma comes the social law; for man's life is only initially for his vital, personal, individual self, but much more imperatively for the community, though most imperatively of all for the greatest Self one in himself and in all beings, for God, for the Spirit. Therefore first the individual must subordinate himself to the communal self, though by no means bound altogether to efface himself in it as the extremists of the communal idea imagine. He must live according to the law of his nature, harmonised with the law of his social type and class, for the nation and in a higher reach of his being—this was greatly stressed by the Buddhists—for humanity. Thus living and acting he could learn to transcend the social scale of Dharma, practise without injuring the basis of life the ideal scale and finally grow into the liberty of the spirit when rule and duty were not binding because he could then move and act in a highest free and immortal dharma of the divine nature. All these aspects of the Dharma were closely linked up together in a progressive unity. Thus, for example, each of the four orders had its own social function and ethics, but also an ideal rule for the growth of the pure ethical being, and every man by observing his dharma and turning his action Godwards could grow out of it into the spiritual freedom. But behind all dharma and ethics was put, not only as a safeguard but as a light, a religious sanction, a reminder of the continuity of life and of man's long pilgrimage through many births, a reminder of the Gods and planes beyond and of the Divine, and above it all the vision of a last stage of perfect comprehension and unity and of divine transcendence.[1]

The business of the ancient Ṛṣi was not only to know God, but to know the world and life and to reduce it by knowledge to a thing well

[1] Śrī Aurobindo, *Foundations of Indian Culture*, Chapter III, pp. 189-190, New York, 1953.

understood and matter with which the reason and will of man could deal on assured lines and on a safe basis of wise method and order. The ripe result of this effort was the Śāstra . . . In older India Śāstra meant any systematised teaching and science; each department of life, each line of activity, each subject of knowledge had its science or Śāstra. The attempt was to reduce each to a theoretical and practical order founded on detailed observation, just generalisation, full experience, intuitive, logical and experimental analysis and synthesis, in order to enable men to know always with a just fruitfulness for life and to act with the security of right knowledge. The smallest and the greatest things were examined with equal care and attention and each provided with its art and science. The name was given even to the highest spiritual knowledge whenever it was stated, not in a mass of intuitive experience and revelatory knowledge as in the Upaniṣads, but for intellectual comprehension in system and order—and in that sense *Gītā* is able to call its profound spiritual teaching the most secret science, *guhyatamam śāstram*.[1]

Manu in Ṛg Veda

MANU Dharma Śāstra is the metaphysics, psychology, ethics, biology and ritual of the Vedas brought to a focus in a systematised body of knowledge governing, and giving expression to, the social life and thought of a people. As Bṛhaspati put it many millennia ago: " Manu held the first rank among the social thinkers because he had expressed in his treatise the whole sense of the Vedas and that no other Śāstra was approved which contradicted Manu; that grammar, logic, etc. retained their splendour so long as Manu who taught the way to just wealth, virtue and final happiness was not seen in competition or contradiction with them." [2] A correct understanding of the contribution of the Manu Dharma Śāstra, therefore, demands a brief reference to the contents of the Vedas and their interpretation. Manu, manas, mānava, all come from one Sanskrit root, *man*, to think. Man is a thinking creature, and manas, is the organ of his thought, mentation, which forms the basis of his

[1] Śrī Aurobindo, *Foundations of Indian Culture*, Chapter III, pp. 187-88.

[2] Quoted by Sir William Jones in his Introduction to the *Institutes of Manu*, XV, edited by Sir G. C. Houghton, London, 1825.

interaction with, and interdependence between, the members of his kind. To be sure, interaction and interdependence are noticeable among the grasses, plants, trees, colonies of bacteria and groups of protozoa, but such interacting and interdependent groups are not called societies. The relationship between members of these groups is instinctive or physiological. Simple forms of stimulation and response, such as imitation and sympathy, serve the purpose. But the appearance of mentality (manas) gives rise to another type of interaction and interdependence in which mental stimulation and response have a full sway. The relationship among the members is conscious; social activities involve mental interaction and conscious adjustment. The instrument of the whole social activity is mind, intelligence, consciousness, reason (manas), call it what we will. In order to distinguish social interaction of the human species from that of the subhuman, the former is credited with mind (manas) and the user of this instrument is man, manush, mānava. The word mānava has a reference to the human collectivity (as distinct from the supposed community known as the Mānavas as some Orientalists would have us believe) that uses mind as an instrument of interaction, and Manu is the Archetypal Man, the Teacher, who shows us the method of harmonious social relationship.

Manu is one of the most ancient words that has come down to us through the ages. In the Ṛg Veda, he is referred to as Father Manu. He is mentioned as the founder of the social and moral order who first dealt with the problem of human social relationships. He is " the progenitor of mankind," and the " Śāstra bearing his name is held in high esteem." " A Smṛti opposed to Manu is not acceptable." There is a mention of four Manus in the Ṛg Veda. The names of Vaivasvata and Apasva (Rv. ix. 7.3) and Samvarṇa (Rv. 6.5) are specifically mentioned. In the Purāṇas, the

description of Manu gives us an indication of his office, the function he fulfils in the economy of our world. He is "the teacher of the race," living with humanity during various cycles of time, manvantaras. He is the "knower of duties, dharmas, the trend of human evolution and ultimate destiny and maintains unbroken the chain of worlds, kingdoms and races." He indicates the line of evolution for each age and race. "The knowers and planners of social integration, well instructed and distinguished beyond others, who remained behind at the end of various cycles and now stay on throughout the world cycles in order to maintain undisturbed the integral unity of various orders of man and nature and to preserve the social order from decay and disintegration by constantly instructing young and new souls: these are the Manus and seven sages. From his knowledge of the past aeons, the Manu of our age has declared the science of social relations suited to the times and therefore is that science known and remembered." [1] The *Bhagavad Gītā* also mentions four Manus. "The great sages seven and the ancient Manus four, of whom this world is the offspring, are pervaded by My power and born of My mind." [2]

Seven Manus

In the text itself, there is a mention of seven Manus; we shall see the significance of this number presently. Bhṛgu, to whom the codification of the text is attributed, reckons his teacher as next to Virāj, the Creator, and calls him the Father of the World (1. 36). In the text, there are references to him, describing him as "omniscient," "the king who gained sovereignty by humility," "one with Brahmā". "Whatever Manu has ordained is in perfect

[1] *Matsya Purāṇa*, p. 145.

[2] *Śrīmad Bhagavad Gītā*, Chapter X, Verse 6.

accord with the Vedas, for Manu is omniscient" (II. 7). "Some call him fire, others Manu, the lord of creation, others Indra, others Prāṇa, and again others the Eternal Brahmā" (XII. 123). All this goes to show that the word Manu stands for the title of office and is not the name of a particular individual. This view is confirmed by Medātithi, a comparatively modern commentator of Manu's Code. He says that Manu was a title given to Prajāpati, "an individual, perfect in the study of many branches of the Vedas, in the knowledge of its meaning, and in the performance of its precepts, and known throughout the sacred tradition which has been handed down in regular succession." [1]

All the foregoing statements point to the conclusion that the word Manu stands for the Archetypal Man. Mention of four Manus in the Vedas, in the Purāṇas, in the *Bhagavad Gītā* and of seven Manus in the Dharma Śāstra itself, with identical descriptions of the functions of his office, such as Teacher, Fire, Prāṇa, Indra, Elder of the Race, Instructor in the laws of social life, one who knows the Vedas and possesses boundless wisdom extending over vast cycles of time, go to show that the word indicates a function and an office. The philological significance of the word lends support to this conclusion.

Manvantara

According to the text, there have been six Manus in the past and we are in the cycle of the seventh. Their names in order are Svambhuva, Svarkiṣa, Auttami, Tāmasa, Raivata, Chakṣuṣa, and the last one is Vaivasvata. All of them were resplendent beings and each guided the evolution of his own era (1. 61-63). The duration of each cycle, manvantara, the era of one Manu, is calculated thus:

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[1] *The Laws of Manu,* translated by G. Bühler, XIII-IV.

18 nimishas (twinklings of an eye)		are equal to	1 kashtha.
30 kashthas		,,	1 kala
30 kalas		,,	1 muhurta.
30 muhurtas		,,	1 day and night.
30 days and nights		,,	1 day of Pitris.
360 days and nights		,,	1 year.
360 years		,,	1 Divya Year.
4,800 Divya years	(4,800×360=1,728,000 years)		1 Satya Yuga
3,600 Divya years	(3,600×360=1,296,000 years)		1 Treta Yuga.
2,400 Divya years	(2,400×360=864,000 years)		1 Dwapara Yuga.
1,200 Divya years	(1,200×360=432,000 years)		1 Kali Yuga.
4 Yugas, (Satya, Treta, Dwapara, Kali)=4,320,000 years			1 Chatur Yuga.
71 Chatur or Mahā Yugas (71 × 4,320,000 years)=306,720,000 years			1 Manvantara.
14 Manvantaras (14 × 71=994 Mahā Yugas)=4,294,080,000 years.			

Add Sandhis, *i.e.*, intervals between the reign of each Manu, which amounts to six Mahā Yugas=25,920,000 years.

The total of these reigns and interregnums of 14 Manus is 1,000 Mahā Yugas, which const itute one Kalpa, *i.e.*, the Day of Brahmā—4,320,000,000 years.

As Brahmā's Night is of equal duration, one Day and Night of Brahmā would contain 8,640,000,000 years.

Since the time of its creation, our earth has completed:

6 Manvantaras (6×306,720,000 years)	=	1,840,320,000 years.
3 Sandhis, intervals, between 6 Manus	=	8,640,000 ,,
27 Chatur Yugas (27×4,320,000 years)	=	116,340,000 ,,
3 first Yugas of the 28th Chatur Yuga	=	3,888,000 ,,
Portion of the Kali Yuga of the 28th Chatur Yuga	=	5,000 ,,
Total [1]		1,969,193,000 ,,

This corresponds fairly well with the figure advanced by the modern geologists as the age of our earth. The remainder of the Day of Brahmā is calculated thus:

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[1] Bühler's Translation, 1. 64-74, 79. " Even the four ages of the Hindu chronology contain a far more philosophical idea than appears on the surface. It defines them according to both the psychological or mental and physical states of man during their period: Krita-yuga, the golden age, the " age of joy," or spiritual innocence of man; Treta-yuga, the age of silver, or that of fire—the period of supremacy of man and of giants and of the Sons of God; Dwapara-yuga, the age of bronze—a mixture already of purity and impurity (spirit and matter), the age of doubt; and at last our own, the Kali-yuga, or age of iron, of darkness, misery and sorrow.'
—H. P. Blavatsky, *Isis Unveiled*, Vol. II, p. 275, London Reprint, 1923.

The remainder of the Kali Yuga of 28th Chatur Yuga	=	427,000 years.
43 remaining Chatur Yugas, out of 71, of the seventh Manvantara (43 × 4,320,000 years)	=	185,760,000 ,,
7 remaining Manvantaras (7 × 306,720,000 years)	=	2,147,040,000 ,,
Total		2,333,227,000 ,,

Dharma

We now come to the second word in the title of the text, Dharma. Dharma comes from the Sanskrit root, *dhr*, to hold together. We have seen that social life on the human plane is possible only through mental interaction. This mental interaction can only take place between two or more individuals. The social theory of Manu is concerned not with the mental processes of an individual as such, but as a member of a group, in constant and active interaction with those around him. Take any group we will, such as school, family, neighbourhood, community, temple or nation, we shall find the mental element as the main bond of unity. Every social activity of man will reveal the presence of this psychic factor in some form or other, may be of desires, interests, feelings, values, sentiments, customs, traditions, institutions. Dharma is both the process and the instrument of integration that underlies all modes of association.

But dharma is not to be confined to the needs of social interaction alone. It stands for law operating in every phenomenon, natural, biological, psychological, social and spiritual. It permeates the whole universe. It holds together the different orders of life, such as the mineral, the plant, the animal, the human and the superhuman; the different stages of physical, vital, mental and spiritual evolution of an individual; the different levels of consciousness, such as waking, sleep, dream and dreamless; the different social groups, such as those of teacher, public servants, merchants and manual workers; the different levels of values for different groups in different climes and countries. All those modes of human activity derive their meaning and significance

only when integrated into a meaningful pattern, which is dharma. Dharma is a mode of manifestation of the One into the Many in time and space and of the process of integration of the Many into the One. An adequate understanding of dharma demands a synthetic vision that can embrace this vast panorama of life as one unified pattern. On the human, social plane, dharma knits together various forces and factors, peoples and places, events and achievements of man and his social institutions, such as education, family, industry, state, arts, law, industry, work and religion into a meaningful, unified whole, moving together in harmony towards their ultimate fulfilment in the one Reality.[1]

Śāstra

The third word in the text is Sāstra. Simply, it means a treatise. The text, as we have it today, is said to be a considerably abridged edition of the original Mānava Dharma Śāstra. Whatever the size of the original text was, and whatever the place and circumstances of its origin, the work has gone through many redactions and additions. Most of the Sanskrit scholars are agreed on the tradition prevailing among the Hindus that the compilation that we now possess is an irregular compendium of rules of tradition and custom which floated about unwritten for a long period of time and which were handed down orally. The original collection, alluded to by the commentators under the titles Vṛdha and Vṛhat, " is said to have contained 100,000 couplets arranged under twenty-four headings in

[1] The following pages contain a detailed discussion of the various kinds of dharma, determined by *external* factors, such as customs and traditions of the community and the time in which the individual lives, his professional and social status; by *internal* factors such as the stage of his self-awareness and the extent of his talents and, finally, by the *universal* considerations of ethical conduct.

one thousand chapters; whereas the existing Code contains only 2,685. Possibly abbreviated versions of all collections were made at successive periods and additional matter inserted, the present text merely representing the latest compilation."[1] At what precise date the present compilation assumed its final form, it is difficult to say, as the whole chronology of Sanskrit Literature is in the process of radical reconstruction as a result of archæological investigations in India and Western Asia, and it would be too risky to assign any definite date to the ancient literature of India with any pretensions to accuracy.

Mānava Dharma Śāstra

We are now in position to give a definition of the title of the text. *Manu Dharma Śāstra* is a treatise, dealing with the art and science of social relations, propounded by Manu, the Archetypal Man, for the guidance of beings endowed with the faculty of mind or reason. The usual rendering of the title into English as The Code of Manu, the Law-Giver, is not strictly accurate, if not misleading. Manu was not a Law-Giver of India, though the ideology adumbrated by him has no doubt governed the social and legal relations of India since time immemorial. He may be said to have been the original author of the Art and Science of integration of physical, biological, psychological, ethical and spiritual aspects of human life, and the "promulgation of his Institutes" is only a statement of the fundamental principles, applied to the planning of general human welfare, *Loka Saṁgraha*. His teachings bore no authority of legal enactment but were only a statement of the laws of integral spiritual unfoldment of the individual and of a harmonious social life.

[1] Monier-Williams, Sir Monier, *Indian Wisdom*, p. 204. See also Weber, A., *History of Sanskrit Literature*, p. 279.

Its Uniqueness

Apart from the fluctuating fortunes of the size of the book during the various periods of India's history, there is one fact that stands out very clearly and needs special emphasis, and that is this: that the Dharma Śāstra, as the subsequent pages will show, is not a mere grand theory of social relations spun out by a clever mind, with no relevance to the contributions of sciences and humanities dealing with the life of man. The social theory of Manu lays under obligation all these subjects which are implicit in the Vedas and which have been woven into the texture of his social thought. Indeed, this complete assimilation of the contributions of various sciences with the manifold aspects of social life may be considered to be the unique merit of Manu.[1] He aims at social application of these sciences and thus ensures continuity and perfectibility of an integrated human being and social order. His practical, synthetical mind is not given to day-dreaming, as seems to have been one of the failings of the Utopian writers in the western world, and yearning for an easy escape into the oft-quoted but little understood nirvāṇa. He and other Hindu social thinkers who have followed him were not lost in stellar solitudes.[2] On the contrary, the magnificence of such daring glimpses into the cosmos and into the mystery of life on earth below, as their meditations and scientific researches revealed to them, convinced them beyond doubt that the complexity of earthly existence could be reduced to some order and the march of human progress subjected to

[1] The reader will notice in the next chapter the manner in which Manu has worked out a synthesis of the various sciences, physical, biological and psychological as well as of metaphysics, and presented a highly interesting and enlightening picture of the cosmic drama.

[2] We have Dharma Śāstras of Āpasthamba, Baudhāyaṇa, Bṛhaspati, Gautama, Nārada, Parāśara, Vaśiṣta, Viṣṇu, Yājñavalkaya, Angiras, Atri, Dakṣa, Harihara, Katyāyaṇa, Likhita, Savartā, Śaṅkha, Satatpa, Uśana, Vyāsa, and Yama.

some form of planning and control without loss of man's spiritual status and diginity. Synchronisation of the contributions of various sciences with the human needs and synthesising of the different major movements of the totality of evolutionary process constitutes the most significant claim to uniqueness and originality of Manu Dharma Śāstra, far surpassing any other system of social thought propounded by great thinkers of the West from the time of Plato to today.

CHAPTER III

THE SCOPE AND CONTENTS OF THE MANU DHARMA ŚĀSTRA

THE social life of man is a part, perhaps the end-part, of the cosmic drama of the becoming. It has, therefore, to be studied as an inseparable part of the "play" of the Real, made up of movements, various and simultaneous. The descent of the Divine through various planes and taking on the vesture of solid matter, the emergence of life out of this matter, its ascent to the plane of mind, culminating in its original realm of the spirit: these constitute the various acts in this cosmic drama of the universe. The physical, biological, psychological and spiritual evolution is the order in which the One Spirit, the Real, having descended from His nescience, ascends to His omniscience. The human social life is a part of this "grand strategy of evolution". An attempt will be made to describe these stages of evolution, outlined in the first chapter of the text, in Manu's own words.

The Birth of the Worlds

In the beginning was darkness, unconditioned, unperceived, unimaginable, unknowable, the Absolute (Nirguṇa Brahman). Then, the Divine Self-Existent, with His irresistible power of will, differentiated and dispelled darkness. He, subtile, indiscernible, inconceivable and eternal, the matrix of all creation, shone forth of His will, delimited

His field of activity with the power of His thought and placed the seed of the universes therein (Īśvara and Mūlaprakṛti). This seed became the golden egg, equal to the sun in brilliancy and in that He, the Brahmā, the creator of the world, entered. Then, the moon and the stars, rivers, oceans, mountains, plains and uneven surfaces appeared. Lightning, thunderbolts and clouds accompanied the birth of the worlds, perfect and imperfect rainbows appeared; there were falling of meteors, supernatural noises, comets, and heavenly lights of all kinds (I. 1-9; 24; 38).

Appearance of Life

Thus, the One Spirit, who is the First Cause, indiscernible, eternal Brahmā, entered the world of His creation and by that act became dual. He breathed into this matter and it began to pulsate with Life. Life awoke in matter and started its upward journey by exerting its stress on matter, moulding it into various forms of increasing complexity. All plants, propagated by seed or by slip, annual plants bearing fruit and flowers, perishing after the ripening of the fruit; trees bearing fruit with and without flowers; plant with many stalks, growing from several roots, different kinds of grasses, climbing plants and creepers, appeared.

Animals

From this stage of immobility, Life, rooted to earth, ascended to the next stage, that of mobility. There appeared moving creatures, such as stinging and biting insects, lice, flies, bugs and other creatures born of heat; fishes, birds, cattle, deer, monkeys, carnivorous beasts with two rows of teeth, snakes, crocodiles, fish and tortoises and other aquatic creatures born of eggs.

Arrival of Man

Then came human beings, rākṣasas and other creatures, born from womb, to people this earth. All these forms, pulsating with life within, served as various stages for the upward ascent of the Spirit, who was immanent in every atom of matter. Thus, Spirit is antecedent; matter, life and mind are modes of His manifestation. Evolution is not a blind, mechanical impulse of Nature, but is guided by the light and intelligence of the Supreme Spirit that abides in all. All living beings, encased in matter, possess an inner consciousness and experience pleasure and pain therein (I. 14-19; 46-48; 39-45; 55-56; 49). This, in brief, is the story of the physical and biological evolution, according to Manu.

Emergence of Mind

The third is the mental evolution. Mental evolution is implied in the biological; mentality is a variation or a higher type of the life-process. As the physical organism becomes more and more complex, it develops greater control over its environment, varied modes of adjustment become possible to it and its chances of survival improve. Evidences of mentality are found in the smallest animalcule, a unicellular organism; even the plant world offers evidences of mental processes. Selection and assimilation of appropriate food, adaptation to environment and experiencing of pleasure and pain involve distinctly rational processes. Mind is not something apart from life; it is a functioning element in the process. It stands midway between the physical body, with its various senses and organs, and the Self in man. From Brahmā are projected the gross elements, together with their functions, and mind, which is the source of good and bad thoughts, pleasures and pains, etc. (I. 18).

The Next Stage

From this plane of mind, the Self continues his upward movement, for the ultimate purpose and plan of his evolutionary process is unity between the individual Self and the Universal Self, between man and the One Brahmā. The One became many, the many must be gathered up to the One again. Therefore, man is always trying to transcend himself, his ultimate goal being an illumined will and knowledge, the joy of being, the delight of free action. As Manu puts it, man is ever aspiring to reach the stage where he can possess the wisdom of Gods, can utter the Word of God with power and accept offerings in His Name. This eternal, enduring quest for enlightened vision, wisdom, plays the most significant role in the social drama of man. There are three types of creatures or beings: inert, animated and intelligent. Among these, the last, the man, is the best. Among men, the one endowed with wisdom is the best. With the aid of his pure will, he can give guidance to his fellowmen. He represents a higher level of being. The coming into existence of such an enlightened one is a blessing for mankind. He is under obligation to no one; the whole world belongs to him. He eats and wears what is his own; other mortals subsist through his benevolence. No group of people can do without his guidance; his presence is a source of inspiration for all men. The spiritual evolution of the group can be guided by a man who has established himself firmly in the spirit, who is cognizant of the meaning and purpose of the cosmic drama, who has acquired a mastery over his thoughts, words and deeds. Such an enlightened one can alone lift man from the human to the superhuman level and help his fellowmen in the performance of their daily tasks. Social evolution thus guided, social life thus planned, are bound to result in enhanced understanding, good name, stability and spiritual illumination of the members of the

group. This is Manu's conception of the role of wisdom and spiritual awareness in the life of the group (I. 92-105).

Social Life

Thus, matter, life, mind and spirit are different modes of manifestation of the Supreme Consciousness, as minerals, plants, animals and human bodies are different forms through which He ascends. The nature of relationship among the members of each kingdom is much more than the merely symbiotic. From the beginning, Brahmā assigned different functions to different orders of creatures. In the social drama of man, there is a continuous interplay of these modes and forms of the One, each fulfilling its allotted task. Each element in the drama has a part to play, be it harmless or harmful, gentle or stern, virtuous or otherwise. All corporeal beings have to fulfil their appointed tasks. Thus alone is social life possible (I. 21-22; 26; 28-30).

At Human Level

The routine activities of the subhuman species have a modicum of social life, but that social life is physiological and instinctive and cannot be called society. Society is a human phenomenon and human association is always on the plane of the mind. Group life at the human level is carried on with the aid of mind and intelligence and is permeated by values. Through typically human traits, such as speech, pleasure and pain, emotion of anger, self-discipline and other modes of behaviour, man develops a well-defined code of conduct, compliance with which aids in the smooth working of the social drama (I. 25).

This relationship between the One and the many does not admit of any fundamental conflict between them; there can be no place for suicidal conflict between the two. If the human society is to merit the title of

being called human, then there must be division of labour, a dynamic equilibrium of social energies. The whole aggregate mass of people should be divided into distinct groups, teachers, public servants, traders and manual workers, in accordance with their inherent temperaments, and the society must devise mechanisms for transmission of their achievements and experience to the succeeding generations (I. 31).

Four Social Groups

It is the prerogative of man, endowed with intelligence (manas), to develop a science of social relations in which each member accepts his allotted tasks, befitting his nature. There is no equality of mental and moral endowments among men. The various groups emerge from different parts of Brahmā's body and should, therefore, be assigned different tasks. Teaching and study of the Vedas, meditation, guidance of others in self-realisation, in offering devotions and giving charity are the duties of the teaching and the preaching group. Protection of the people, giving of gifts, subordination of conceit based on power and prestige of office, study, non-attachment or dispassionate appraisal of social and official circumstances, control of the senses that lure, and a strong resistance to blind acquisition and use of power that are usually attributed to the bureaucracy, are prescribed for the ruler, the warrior and the public servant. The merchant should also study the Sacred Word, carry on commerce, banking and agriculture in the light of his knowledge, attend to the economic needs of the group, distribute his accumulations and discharge his duties as an ideal householder. For the manual worker, the Lord prescribed only one duty: faithful discharge of the tasks assigned to him in accordance with his mental, vital and physical capacities to facilitate the work of the other three groups (I. 87-91).

This division of functions, transmission of skills and assignment of tasks true to type make for enlightened leadership, protection from enemies within and without, just distribution of wealth and a willing performance of manual work, resulting in an integrated social order in which all the needs of a harmonious life are provided for.

The Range of Human Social Life

With these fundamental principles forming the background, it should be possible to envisage and plan the social life of man. The life of the individual during the early stages of education, his conduct towards teachers; the laws of marriage, of personal hygiene, birth and death ceremonies; the modes of earning livelihood and conducting economic relations of the group; rules regarding withdrawal from, and renunciation of, social life of the individual in search of self-realisation; the professional duties of the trader, the public servant and the manual worker; examination of ethical and unethical conduct, of the various forms of karma and effects thereof; the question of rebirth; and, finally, the method of attaining spiritual illumination: these are some of the issues that a social order, based on intelligence, must face squarely and attempt to solve. They form a natural and inevitable part of man's social drama and fall within the scope of Manu's Dharma Śāstra. Understanding and scientific exposition of these varied aspects of life and its problems in their entirety and totality by a man of wisdom will result in lightening the labour of humble mortals and reinforce their urge for self-enlightenment (I. 107-119).

Salient Features of Manu's Social Theory

This is the outline of the task to which Manu Dharma Śāstra addresses itself. The salient features of Manu's thought

need a brief and explicit statement at this place. First, Manu's Cosmology is monistic. It posits the One behind the Many. There is one Supreme Consciousness, one Reality behind the dual manifestation of spirit and matter. But this does not put the two in conflict with each other. The phenomenal is a mode of manifestation of the Real. Matter is divine.

Second, matter assumes different forms under stress of this Supreme Consciousness, which emerges as Life. Life is a stage higher than matter in the degree of response to, and manifestation of, the Spirit.

Third, the urge behind the ceaseless push and pressure of the Cosmos is intelligence. Evolution is not a blind urge of matter. There is an element of intelligence of the Supreme in it. Mind is not an epiphenomenon of matter, it is also a mode of manifestation of the Real. It is not the end of the ascent of the Spirit. Mind and reason are not adequate for understanding the mystery of the universe.

Fourth, the world has a meaning in terms of the Spirit. Final ascent of the Spirit from its state of nescience to that of omniscience, a full realisation of its own nature of Being-Consciousness-Bliss (sat-cit-ānanda), a regaining of its original wholeness, holiness, integration, in which all dualities are resolved into Unity, Oneness, is the ultimate goal of all this creative process and cosmos. This is religion, and it exists in its own right and explains the plan and purpose of the whole involutionary and evolutionary processes or movements. This religion is not a creation of a group. It is, precedes and permeates the very being of the cosmic drama.

Finally, the social realm is the focal point of these forces of matter, life, mind and Spirit. Values in society are not empirical accidents, creations of man in society. They belong to the realm of the Spirit and have the backing of the

universe. Man as animal and person may regard himself an independent existent, but as he transcends his animality and personality, he discovers that he is a part of the physical, vital, mental, social and spiritual worlds greater than himself. Realisation of and identification with the ultimate Reality is contingent upon fellowship with human beings in a planned, free, harmonious, balanced human social order.

CHAPTER IV

IDEOLOGICAL FOUNDATIONS

Indian culture recognises the spirit as the truth of our being and our life as a growth and evolution of the spirit. It sees the Eternal, the Infinite, the Supreme, the All; it sees this as the Secret Highest Self of all, this is what it calls God, the Permanent, the Real, and it sees man as a soul and power of this being of God in Nature. The progressive growth of the finite consciousness of man towards this Self, towards God, towards the universal, the eternal, the infinite, in a word his growth into spiritual consciousness by the development of his ordinary ignorant, natural being into an illumined divine nature, this is for Indian thinking the significance of life and the aim of human existence.[1]

In the plan of its first aim it came nearest to the highest ancient culture of mankind in other regions, but in a type and with a motive all its own. The frame of its system was constituted by a triple quartette. Its first circle was the synthesis and gradation of the fourfold object of life, vital desire and hedonistic enjoyment, personal and communal interest, moral right and law, and spiritual liberation. Its second circle was the fourfold order of society, carefully graded and equipped with its fixed economic functions and its deeper cultural, ethical and spiritual significances. Its third, the most original and indeed unique of its englobing life-patterns was the fourfold scale and succession of successive stages of life, student, householder, forest recluse and free supersocial man. This frame, these lines of a large and noble life-training subsisted in their purity, their grand natural balance of austerity and accommodation, their fine effectiveness during the later Vedic and heroic age of civilisation; afterwards they crumbled slowly or lost their completeness and order.[2]

THE outline of the evolutionary process, embracing the cosmic, physical, biological, mental and spiritual aspects, given in the preceding chapter, is intended by Manu to emphasise the need of stating the unity of these varied

[1] Śrī Aurobindo, *The Foundations of Indian Culture*, pp. 176-77.

[2] *Ibid.*, pp. 179-80.

movements and to supply the background in terms of which the human social drama, social organisation and social evolution have to be envisaged, understood and planned. Without reference to the vast universe of Nature, Life, Mind and Spirit, which function in their own right and from which human life draws its sustenance and meaning, man reduces himself to utter insignificance, and his efforts and achievements on the physical and social planes are of no consequence to the Cosmos. Man is a part of this universe, he is a combination of both spirit and matter, and the one purpose of his existence is to carry and divinise this bit of universe within himself, so that all his forces, powers and principles shall become malleable instruments in his hands and not suffer obscuration due to his ignorance.

Arcs of Descent and Ascent

Manu therefore goes into a detailed discussion of the beginnings of the cosmic process, of the involution (pravṛtti), descent of the One, the Real, the Transcendent Supreme (Nirguṇa Brahman) into the realm of duality (Saguṇa Brahman and Mūlaprakṛti), of the descent of individual consciousness into matter (puruṣa and prakṛti) through the planes of mind, life and matter, and of the return of consciousness by the same line (nivṛtti), out of the worlds of matter, life and mind into the realm of pure Being. A somewhat detailed account of this dual process, describing a complete circle of the descent from, and ascent to, its original status of perfection, of the interaction of the individual Self with Nature, of the constitution of both, of the distinct types of human temperaments or personalities arising out of this interaction, of the daily life of the individual as a member of the various social institutions, the content and function of these institutions, of the subject of self-discipline or self-transcendence to enable man to live a life of a cosmic,

symbiotic unity, is scattered throughout the text. An attempt will be made here to construct this whole subject into a coherent, systematic outline to enable the reader to form a clear picture of the ideological foundations on which Manu's social theory is based and without which it would be impossible to get one's bearings in the text.

Nirguṇa Brahman

Manu begins with Nirguṇa Brahman. Nirguṇa Brahman is the One, without any attributes or qualifications. He is the Unconditioned, Unmanifest, the Universal, the Real, the Transcendent Supreme. He is the Infinite, Eternal, without beginning, without end, beyond change. He can be described as the " One only, without a second ". " When no darkness was, when there was neither night nor day, neither being nor non-being, but only Brahman ". " In the Imperishable, Infinite Supreme Brahman, all wisdom and ignorance lie dormant ". Brahman alone is. He is never more nor less at any time, nor does he ever cease to be. Out of His immeasurable fullness, universes arise as waves out of the sea; and in Him, when He withdraws His sustaining life from them, universes are absorbed again.

This Brahman cannot be described by any terminology which puts limitations on Him. He is the All, the Nothing, the Fullness and the Void, the absolute motion and absolute rest, something in which all pairs of opposites are reconciled. All thought about Him must sink back in exhaustion from the futility of describing Him and end with " neti, neti," not that, not that. Brahman is the beginning and also the end. He who meditates on Brahman and recognises Him in all creatures and all creatures in Him, he does not give his heart to unrighteousness. He alone is in the multitude of things. The universes rest in Him, the embodied selves derive their meaning from him (*Manu*, XII. 118-9). He pervades all

Creation—in the five realms of the mineral, the plant, the animal, the human and the superhuman, and makes them revolve like wheels by means of births, growth and decay (*Ibid.*, XII. 122-24). Therefore he who recognises Him in all creatures, becomes equal-minded towards all, enters the highest state and knows Brahman (*Ibid.*, XII. 125). All that has been, is and ever shall be is present in Him. He is Absolute, because there is nothing with which He is in relationship. Universes arise out of His immeasurable Fullness and are re-absorbed in Him. He is the Boundless, the Unchangeable, Transcendental Reality, the Supreme. Everything is present in simultaneous, ever-present, living reality in Him. All opposites are reconciled in Him. He is THAT: there is naught else. The Infinite is a status, a condition of stable equilibrium in which there is no motion or movement, distinction or difference. He is a vast, limitless ocean of consciousness, brooding, as it were, in a trance, without ebb and flow, without a ripple.

Saguṇa Brahman and Mūlaprakṛti

Amidst this vast hush and silence of ineffable peace, there lies in the heart of the One the Will-to-be-many. This urge towards variation, differentiation, inequality, this dynamic urge towards movement causes duality. The original unity of Being takes on the semblance of duality of Becoming (the Saguṇa Brahman and the Mūla-prakṛti, the Brahman with attributes and the primal, Root-Matter). The Transcendent, by a process of self-limitation, the Will for manifestation, becomes divided into a duality: the Cosmic Person, Īśvara, and the noumenon of matter. There is no difference between the Transcendent and the Cosmic Supreme. "Infinite That, Infinite This. From Infinite, the Infinite arises." Yet this stir in the bosom

of the One causes duality. The Will-to-be-many in the heart of the One becomes crystallised into a pattern of threefold nature or attributes of Saguṇa Brahman: Sat, Cit, Ānanda, Existence, Consciousness and Bliss. The first affirms His Is-ness, His invariable unbroken continuity; the second His awareness of His own existence, His self-consciousness, while the third, Ānanda, gives an indication of the nature of His being, the puissant joy, the infinite bliss of creative being. The Saguṇa Brahman is the formal, limited, conditioned aspect of the One. As a self-conscious individual would be a mere abstraction without some contact, Nirguṇa Brahman takes on a limitation to reveal Himself. He therefore becomes Saguṇa, with attributes, and moves into the noumena of the undifferentiated, cosmic matter. Thus, the difference between the Nirguṇa and Saguṇa Brahman is one of standpoint, and not of essence. The former is as He is, the latter is as He seems to us to be on His way to manifestation. In His Transcendent aspect, He is pure Being, with no evidence of a subordinate movement. In His Cosmic aspect, He is the Personal Īśvara, the source and support of the universe, the creator, the preserver, the destroyer. The former is eternal, timeless, spaceless; the latter sustains the cosmic process in time and space and is the source of individual souls and presides over the movements of Nature.

The Mūlaprakṛti, the Root-Matter, has also three aspects: sattva, rajas and tamas. Sattva is the force of equilibrium and manifests itself as equality, harmony, peace, light. Rajas is the force of energy and manifests itself as quality of effort, action, movement, passion. Tamas is the force of inertia and manifests itself as quality of inaction, incapacity, obscurity.

The descent of the One into this duality is the first step on the downward arc, pravṛtti.

Puruṣa and Prakṛti

The second step in the downward movement is the plane of multiplication, differentiation. As the descent gathers momentum, separation, isolation, individuation becomes accentuated, while the Root-Matter continues its journey towards concretisation. This is the plane of Puruṣa and Prakṛti. While there was unity, balance, between the two modalities of being on the preceding plane, here it is incompatibility, incongruity, separation and ignorance (avidyā, māyā). The puruṣa and prakṛti, though one in source and substance, seem to separate distinctly and move in opposite directions. The inherent unity is sundered, submerged, while the principle of diversity becomes intensely accentuated. The Cosmic Supreme, Īśvara, crystallises in the individual centres of consciousness, the puruṣas, while the Mūlaprakṛti concretises into matter. Both the puruṣa and prakṛti have the attributes of their primal sources, of the former translated as thought, action and desire (jñānā, kriyā and icchā). The prakṛti also reflects the attributes of the original Root-Matter, and we have law, energy and inertia (sattva, rajas, tamas). The differences of direction and function become emphasised, the unity of the two is submerged and the principle of isolation comes to the front. There is not so much rivalry or conflict as there is a ceaseless strain and stress towards differentiation in function and form. The individual entities or puruṣas and prakṛti are grosser modes of manifestation than their sources. This is the second step of descent of the One into the world of many.

Mind Plane

This is followed by a further descent, the third step, into the plane of Mind. The individual consciousness becomes focalised, concentrated into an instrument of

the lower order, the mind, the plane of egoism (ahaṁkāra), ignorance (avidyā), utter forgetfulness of the reality of his inherent nature. The wider vision, the integral outlook, has given place to a limited, concentrated vision that can encompass a limited portion of the reality at a time. The link with the source has become considerably dimmed, attenuated, and there is complete identification with and absorption into matter and its vehicle. Analysis becomes the method of the mind in its efforts to understand its environment. This mental consciousness is narrow, one-pointed, obscure, moving on the surface, outward-turned. The dynamic tenuosity, luminosity, resilience, wide vision of the puruṣa, the Self, have been obscured by the descent to this plane of mind and identification with mental matter.

Life Plane

The downward movement continues to the next plane of densification, and that is the plane of Life. Here, both mind and its vehicle, mental matter, further lose their freedom and light. There is a further narrowing of vision, restriction of freedom of movement, greater crystallisation and limitation of both the conscious unit as well as the matter of the plane. This is the plane of desire, hunger, passion, vitality, combat.

Plane of Matter

Then comes the last step in the downward drive. Here, involution of consciousness in dense matter comes to rest. The consciousness is completely identified with its instrument, the physical matter. In fact, it is overcome by, and imprisoned in, matter. It has forgotten completely its original status of knowledge, freedom and joy (sat, cit, ānanda), and it lies embedded in a mass of solid, immobile,

opaque, inconscient matter. This is the "fall" referred to in all the religions of the world. Here the Formless Absolute has assumed form, the Bodiless has taken on vestures of varying density in His downward movement of incarnation. The Infinite, Pure Consciousness has become finite, imprisoned in a mass of heavy, solid matter.

The Arc of Ascent: The Mineral

Having reached the nadir of concretisation, the extreme limit of inconscience, removed to the furthest point from its original centre of awareness and delight of being, limited within the walls of hard, resistant matter, consciousness swings around and begins its return journey (nivṛtti) as ascent to its original home. The descent from the heights through planes of matter of increasing density has found its culmination in surrender to solid matter. Here the consciousness is seemingly unconscious, unaware of its powers and potencies. Reduced to complete identification with the form, the matter, the Self, the centre of consciousness, lies dormant; there is no stir, no visible movement. Nevertheless, there is a mighty effort going on underneath to break the bonds, the prison-walls of matter. This force of friction between consciousness and matter causes a titanic explosion, a combustion and concussion in matter, reducing its impenetrable opaqueness to a flash of luminosity, as in the sun. All this effort of consciousness represents its indomitable urge for liberation, transcendence of its self-imposed limitations. These limitations of Matter, Life and Mind have to be burst step by step, till the consciousness, pure and luminous, has ascended to its original status. Till then, it continues to beat against its barriers all the time, making the matter pliant to its inner purpose and will.

The Plant

The next stage of ascent is Life. Consciousness sleeps in the mineral, solid matter; it awakens in the kingdom of Nature, in the worlds of the plant, the vegetable and the flower. Here, the matter becomes soft and supple. There is evidence of movement in consciousness, a greater power for mastery of its vehicle of matter. The beauty of Nature and its ecological balance are manifestations of the ānanda aspects of the Self. Nature, therefore, is not a series of mechanical movements of inconscient matter but a throbbing consummation of the mystery of birth of life. But this liberation of the inner consciousness from the bonds of matter does not mean destruction of the latter: it means that it has become impregnated with Life. A new mode of existence or status for matter has come into being. From the former status of inertness, immobility, inconscience, it has ascended to that of activity, motion, life.

The Animal

From this plane of Life in the plant world, the consciousness rises to the next stage, the animal world. Here, it fashions its instruments of free action. Sensation, feeling of pleasure and pain, rudimentary mentality that can solve simple problems bearing on its survival, take birth. But the consciousness is still hazy. The force of physical and vital impulses gives a sense of diffuseness to consciousness, which is still cloudy and blurred.

Man

But it attains definiteness and power when it ascends to the next higher plane, the plane of Mind. Here, consciousness becomes self-conscious. Slowly but steadily, the impacts of the outer world break through the crust

and serve to recall the memory of the powers, the original freedom and joy of living which it had abandoned in the course of its descent. It sees that it can change its own formulations, which is its power of will, action; that it can have communion with other minds through its capacity for identification, with consciousness of its kind, and that it can make matter subservient to its purpose by the power of its thought. These latent capacities of the consciousness—action, feeling and thought—come into play in ever-increasing manner and become patent. The matter of the body becomes soft, sensitive, considerably more refined than the gross matter of the body of the animal; the impulses and up-surges of life come gradually under control of the consciousness within. Here, the Self has come to the plane of humanity. It is at this point that the Manu Dharma Śāstra assumes significance, for, as explained earlier, it is addressed to man, the thinker, the self-conscious creature capable of controlling his own destiny with his own efforts.

Human Temperament

The phenomenal universe, in its entire range from the mineral to the human realm, exists to bring the potential powers of the consciousness into action. The order of their awakening is desire, thought and action. First comes desire (icchā). The world is full of desirable things. In going out after them, the consciousness becomes more conscious. Then comes thought (jñānā). In its earlier manifestation, thought is dominated by desire: it is weak and carried away by the momentum of attraction. Slowly it gains a foothold and desire is brought into subjection to it. Finally comes action (kriyā), the power to affect the external world. It stands for energy, ambition, dynamism, pushfulness. Desire impels the reaching out for an object, thought creates the picture of it in consciousness

and action is the process of acquiring it. In order that the individual consciousness may manifest all these powers fully and ascend to its plane of unity with the One, this phenomenal universe exists (*Manu,* XII. 26). It was the desire of Brahmā to become many and that brought forth this manifested universe, and *that* cosmic desire is reflected in the individual consciousness.

But, side by side with this indwelling consciousness, the physical body must be taken into account. The matter of this body has the same three qualities as the universal essence: law, energy and materiality (sattva, rajas and tamas). The three aspects of consciousness interacting with the three qualities of matter are the basic foundation of all human behaviour. Their interrelationships are of utmost significance in the human social drama. The quality of sattva facilitates *thought*; the quality of rajas, energy, dynamism propels consciousness to *action*; while the quality of tamas imposes inertia, sloth, indifference, heedlessness. It corresponds to *desire*.

Types

The human temperament is the result of interaction of these six categories or elements. A man of harmonious temperament (sāttvic) is calm and collected, his efforts are steady, his thoughts balanced; the man of active (rājasic) temperament is energetic, restless. He acts and then thinks. The man of lethargic temperament (tāmasic) must be lured into activity by desire: he is indifferent, slothful.

But it must be noted that while one trait of temperament predominates, the other two are also present, though in abeyance. Were this not so, were it not for the presence of the other two traits as well, there would be no hope for self-change. In any human being, one can see the interplay of these six elements of human nature at work at different times.

These three types of temperament are described at some length in the twelfth chapter of the Dharma Śāstra. When a person experiences in himself a feeling of calm repose, a pure delight, he is in sāttvic mood; when there is a mixed feeling of pleasure and pain, dissatisfaction, expectancy, then there is rajas; but when there is heaviness, darkness, indifference and man is just a mass of matter and there is scant evidence of a stir within, he is tāmasic (XII. 24-29).

Thus, there is first the Nirguṇa Brahman, the one unifying Principle of all that is in manifestation. He, the One, becomes two, Saguṇa Brahman and Mūlaprakṛti. From this plane, we come to the world of individual puruṣas and prakṛti, the worlds of mind, life and matter. On the arc of ascent, the consciousness transforms matter and life and through mind carries on interaction with the surrounding world. Its three powers of action, feeling and thought in interaction with the three aspects or attributes of matter constitute the totality of human behaviour.

Reincarnation

The Consciousness, Self, Puruṣa, which has arrived at the human level, should not be understood as existing for one life-time of the physical body. It shares the nature of the Eternal One, even though it keeps casting off its physical vestures over and over again. It existed before it came to occupy a particular body and, after that body disintegrates, it will continue to exist. It will take birth in this world: it will reincarnate.

Thus, subject to the laws of matter, life and mind, the Self is born again and again and marches towards its goal of complete illumination and bliss, a status also described as mokṣa. As this individual Self is a reflection, a part of the One, it has the freedom and power and will to carve out its own career. It evolves through a long series of births and

deaths. We cannot think of man in terms of one or two lives. The ascent of Consciousness through the planes of matter and life has taken some millions of years: on the plane of mind, the Self, with the aid of its powers somewhat awakened and with far greater control over its instruments, can hasten its ascent but that also must take time. It must go through a series of incarnations during which the impacts of the outward world must increase in number and intensity, calling out the powers lying dormant within. One natural life-time is too short a period for assimilation of the experiences of this world and for attaining to the status of sat, cit, ānanda. In life after death, the Self looks back and appraises the significance of its multifarious experiences. The body, of course, is subject to laws of birth, growth and decay: its life-span is short. But the Self withdraws from it at what we call death. After having lived in that " land of effects," call it heaven or hell, it returns. When the assimilation of lessons is over on the other side of death, when the time of rebirth arrives, the Self is reunited with its new environment, it is reborn. This process is repeated over and over again till the Self has learnt all the lessons that this world can teach, has awakened in the higher plane of consciousness and the joy of being (sat, cit, ānanda), has transcended the limitations of time and space and the very matter of its bodies has become embodied consciousness, a form or manifestation of the Self itself, purified of its attributes of lower sattva, rajas and tamas (the lower prakṛti).

Karma

But this round of births and deaths is not left to the caprice of an undiscerning nature or a cruel Providence. It is determined by the law of his own being and the manner in which man uses his awakened powers of consciousness. It is the law of karma, composed of three subordinate movements.

The first is that his desires in his earthly incarnations create opportunities. Desire establishes a bond of relationship between the desirer and the object desired, and this becomes manifest in an opportunity for satisfaction of that desire. So long as man desires, he is bound to the objects of his desire and these desires draw him back. Understanding this law, he must watch his desires and fix them on his ultimate goal of freedom from them and realisation of the One.

The second law applies to his thought, the second aspect of his consciousness. Thought makes character. Mind is a creative instrument and man becomes what he thinks upon. The momentum generated by thought carries along the inner man and sets its stamp on his behaviour and interaction with his environment as well as his fellowmen. Character is thought-formed. Man is born with what he has thought upon and his present character is an index of his previous thoughts. Morals are not what time and space make them. Man endowed with will makes his own morals. These morals are determined in terms of the Real, the source and the end of man's life. Man creates his future by his thought *now*. If he thinks nobly, he will be noble in conduct; if he thinks basely, no environment will make him different.

The third law refers to his actions. Actions in lives past determine the circumstances of a man's present life. If he has spread happiness around, he will reap happiness; if he has spread misery, he must be prepared to face the just retribution on his rebirth. Thus, action and its fruit are interdependent.

Man is creating karma all the time. He gets the objects that he has desired in the past; he has character and capacities for which he has laboured, and he is born in environment which he has made. But this inexorable law of karma need not paralyse his efforts for his ultimate goal of

of freedom. Karma is only a statement of the law, and it does not compel. Within the limits of its operation, man is free. Knowing this, he should be able to manipulate it for his own purpose and progress.

Four Social Groups: Varṇas

We have referred to the psychological basis of classification of human types. The man of the first type is quiet in his ways and is given to intellectual pursuits. He is a thinker, professor, priest, preacher and the philosopher-statesman (brahmin). The man of the second type, of energetic temperament, is the ruler, the warrior, the public servant (kṣattriya). The man of the third type is impelled by desire. He is a man of possessive instincts, a trader, financier, husbandman (vaiśya). These are the distinguishing marks of these three types of individuals. Study of the Vedas, acquisition of wisdom, self-discipline, purity, control of senses, service of fellow-men are the marks of the brahmin. Delight of action, feats of valour, maintenance of public order and discipline and the joy of living are the marks of the kṣattriya. The marks of the man of desire are possessiveness, pusillanimity, acquisitive instincts (XII. 31-33). But the Lord created these three types of human beings, and also a fourth one, the śūdra. These four groups came from His mouth, arms, thighs and feet respectively (I. 31).

These four types of human temperaments give us four natural divisions of society into four distinct groups: the brahmins, kṣattriyas, vaiśyas and śūdras. The brahmin is a man of intellect. He comes from the mouth of Brahmā, therefore he studies and teaches the Vedas. The kṣattriya comes from the arms of Brahmā. He serves the state, wields the sceptre of power in defence of the group from external danger and internal disorder and carries on the public

administration. The vaiśya is a man of desire, he comes from the thighs of the Lord. He is the pillar of social life. He attends to the material needs of the community. The fourth group is that of the śudras. The śūdra comes from the feet of the Lord. Psychologically, he is an undefined type of personality; it is difficult to place him as a distinct type. His thoughts, actions and desires do not make a coherent, integrated pattern. He is swayed by the impulses of the moment. He has not come to that point in his mental and moral career where he knows what he is or what his goal in life should be. In other words, he is " once-born," he is still in the child stage, whatever the age of his body may be. The first three types of personality are " twice-born," the outlines of their aptitudes and activities are sharply defined, they are psychologically differentiated. The śūdra's progress lies in taking such part in group life as will help him to enter the upper groups, to become " twice-born ". Till then, he must co-operate with the other groups by calm obedience and patient service.

But there is another type of śūdra, the child of the first three groups. Sociologically speaking, such a child is still outside the pale of the group ethos. Still ignorant of the group culture, he remains in a state of neutrality till he has become a thoroughly assimilated member. According to Manu, every child is born a śūdra, be his parental, tribal or national group what it may. A child of the first three groups must receive the sacrament of the Vedas and be born a second time.[1]

[1] II. 172. According to some Orientalists and historians, the word Śūdra was applied by the Āryans to the native inhabitants of India, who belonged to a different ethnological stock and were of dark colour. Their culture was different from that of Āryans and they wore a different " racial uniform," to use the phrase of Professor Park, of the University of Chicago. A brief statement on this question is given in Appendix No. 3.

Thus, the child and the śūdra belong to the same category. They are both unacquainted with the group culture. The process of assimilating both is almost identical, with the difference that the child is given "the sacrament of the Vedas," educational training, while the śūdra is assigned manual tasks which will help to bring the powers of his consciousness to bear upon his tasks and help him to awaken his own potentialities in an increasing measure.

These are the psychological bases of differentiation of people into distinct groups. When any people live together to ensure their continuity and security, they must resolve themselves into these four divisions to fulfil their different functions. There can be only these four major divisions and no more (X. 4).

Manu further outlines for these groups the functions or occupations that are in conformity with their inner awakening. Those who sprang from the mouth, arms, thighs and feet of Brahmā should be allotted different tasks. Teaching and studying the Vedas, worshipping and guiding others in offering sacrifices, giving and receiving alms are the duties of the brahmin. Protection of the people, philanthropy, study of the sacred books, non-attachment to objects of senses are prescribed for the kṣattriya. Commerce, banking, agriculture, duties of home life, care of the cattle, philanthropy and study of the sacred books are prescribed for the third group, the vaiśya. For the fourth, śūdra group, the Lord prescribed one duty, manual work and co-operation with the other groups.

The Concept of Social Forces (Dharmas)

In order to understand the social process by means of which it would be possible to help the evolving consciousness in its upward ascent and at the same time promote the general human welfare, we shall have to discuss briefly the

concept of social forces (dharma), those psychological elements in the individual by means of which he carries on interaction with the life around him and becomes a person. It is the interplay of these hidden and yet discernible elements in man which draw him into associated life and make him a fully integrated individual.

The concept of dharma is the central thesis in Manu's social theory. His treatise is Dharma Śāstra, an exposition of social processes, social forces, social control, social institutions, social values and social progress. The word dharma is translated in various ways as the concept represents many aspects or phases of social life, but here we are concerned with it as a concept of social forces. (Dharma is something inherent in the individual. In fact, we know an individual by his dharma; we know any object by its dharma. The dharma of fire is to burn, of the sun to shine and give heat, of water to quench thirst or put out fire. We cannot reverse the roles of fire and water. Similarly, every human being has his own dharma, the dominant note of his being, which distinguishes him from the rest of his fellow-men.

In Relation to Human Consciousness

The three aspects of human consciousness, we have seen, are desire, action and thought. The social manifestation of these aspects are pleasure, power and knowledge (kāma, artha, dharma). Every human being, when in social interactions, reveals the play of these forces. In their collective manifestation, these forces correspond with the three groups, vaiśyas, kṣattriyas and brahmins.

This trinity of kāma, artha and dharma is the social manifestation of the triple aspects of human consciousness. Pleasure is the social manifestation of desire when it is fulfilled; and fulfilment of desire is possible only in interaction. Kāma stands for possession, enjoyment. One of its

manifestations is sex. Desire is the reflection of the ānanda aspect of the Cosmic Being in the individual human consciousness. A human social order must reckon with this basic, divine urge, the all-absorbing impulse of man. The science of this subject is known as Psychology, Kāma Śāstra.

The second social force is power (artha). It stands for action, authority. It is in the nature of consciousness to act. Artha represents the active side of human nature. It corresponds with the political aspect of the group life, its science being that of Politics, Artha Śāstra.

Finally, we have dharma, the interaction of the individual mind with other minds on the plane of thought as well as the individual's perception of his appropriate station in social life and the functions attached thereto. Dharma, in this respect, emphasises the totality of man's response to the impact of the outside world, natural and social, in accordance with his psycho-physical development. The science of this mental interaction is Dharma Śāstra, the Science of Social Relations.

This is a rough outline of the social forces. Under each heading may fall many subsidiary forces or interests, as, for example, desire for health, wealth, sex, property and progeny come under one heading; they all augment pleasure, a sense of moreness. Similarly, action is not limited to martial prowess or valour in war. Assiduity in public service, protection of the family from all harm, organisation and orderliness in all modes of activity are also its manifestations, all action is manifestation of the dynamic impulse in man. Similarly with thought. Studies of the inner and the outer worlds, philosophy and science, fall within its realm.

These social manifestations of the human consciousness bring man into contact with the life around him. A legitimate, socially acceptable satisfaction of these can alone result in an integrated, wholesome personality. Some thinkers advise

pursuit of the path of spiritual unfoldment of the individual. Each institution provides scope for satisfaction and expression of one or more needs of the inner Self of man. Social institutions are crystallised social forces. Manu uses the word āśrama for institution. Āśrama literally means a place of rest. An institution, accordingly, should be a place of rest. There need be no conflict between the demands of the individual and the group life, since the two are mutually interdependent and the progress of both depends upon the fulfilment of their allotted tasks.

The four social institutions are those of education, family-economics, state, religion (brahmacārya, grahastha, vānaprastha and saṁnyāsa). Every individual should go through these four institutions, so that there is a progressive and orderly fulfilment of the demands of his inner and outer lives in which lies the secret of social progress. At each stage of life, he should be given opportunities and scope for exercising his inborn faculties. Each stage is a preparation for the next. Having studied the four Vedas, two Vedas, even one Veda, in proper order, without having violated his vows of continence and personal purity, the student should enter the next stage, that of the householder (II. 2). And when wrinkles appear on the face and grey hair on his body, when he sees grand-children, he should retire (VI. 2). Having completed three quarters of his life as a member of social life, he should withdraw, seek the solitude of a forest and give himself up to meditation and align himself with the world of Spirit (VI. 33).

Manu gives us a detailed account of each of these four stages of life and of the individual's participation in the life of these institutions. He takes the individual through each stage and shows us how, by means of certain social controls operating in each institution, it should be possible to ensure well-ordered progress of the both the individual and the group.

Brahmacārya

The first is the educational institution. The first quarter of the individual's life should be devoted to education. He is psychologically undefined and advantage should be taken of the plasticity of his early nature. The child is on a par with the śūdra so far as assimilation into the group culture is concerned. It is here that the process of assimilation should begin for the child-minds. By means of education, the group can transmit its heritage to the succeeding generation. Training and equipment of the intellect is the dominant note of this stage. *The group* corresponding to this stage, as indicated above, is that of the śūdra. The similarity of these two types of individuals on psychological and sociological levels, emphasises the need of their induction into the group ethos.

Grahastha

After education is over and the young student has attained his manhood, he should enter the second stage of his life, that of the house-holder. Desire, enjoyment within socially-accepted limits, is the basis of this institution. The individual now becomes a full-fledged member of Society. Desire for sex, progeny and property should be satisfied during this part of his life, but always with the vision of his tasks before him, for education of a human being does not end with the formal instruction in a school. All life is training. What he has learnt as a student he must put into practice in the everyday activity of his life. *The group* corresponding to this stage is that of the trader, merchant, banker, agriculturist, vaiśya, the supporter of the family and the other three groups.

Vānaprastha

At the third stage of his life, he should retire from the dust and storm of activity motivated by pleasure and become

something of a suburban recluse. But there should be greater activity, not less than in the previous stage, only without any motive of self-aggrandisement, for this is essentially a stage of activity, the third aspect of human consciousness. He may continue to live with the family, but his attachments must cease, the bonds of relationships to persons and property must relax and his mind must now change its direction from a life of pleasure and enjoyment to that of dignified, quiet seclusion, repose and meditation, which also is a form of activity, but on the inner planes. He may be active in the outside world but only as a guide and adviser of the young, a trusted and loved friend of all, with the welfare of the group at heart. A wise counsellor, rich in life's experiences, he may participate in social life and guide it along wholesome channels. *The group* corresponding to this stage of the individual's life is that of the public servant, the statesman, the warrior, kṣattriya. Manu deals with the qualifications of a kṣattriya in great detail. He must be like the hermit described above, a man who is urged to take part in the political affairs of the group's life, but one whose real inclinations tend towards retirement and meditation. It is only this type of selfless worker, non-seeker of personal ends and glory, with aggressive instincts completely subdued and subordinated to the general human welfare, that can be entrusted with the highly responsible task of guiding the group in times of peace and war. Unless men entrusted with these tasks have themselves been tamed into the ways of peace, there can be no hope of peace in the realm of collective life.

Saṁnyāsa

During the last portion of his life, the individual should devote himself entirely to spiritual pursuits and prepare for his return or homeward journey. The bliss of uniting with

the Cosmic Being has to be worked for: it is not a manna to drop into a lazily-opened mouth. This great urge for illumination and bliss of the life of Spirit, this desire for liberation from earthly limitations and obscurations, dwells in every human breast, whether the individual is conscious of it or not; it underlies all human activity as it is also the propelling force of every atom of matter. Man must make a provision for it in his scheme of social life, or else the surfeit of things can smother his very being and create a mental and moral chaos in his social life. Abandoning all earthly ties, he should now enter into complete seclusion where he is alone with God. Here commences a career to which the three previous ones have been but a prelude. It is time for a diligent quest of the Spirit, the life of the Eternal, in him. He has lived his life of duty and discipline and contributed his mite to the welfare of the group; he must continue his effort, but now in a different direction. His attainment of Self-Knowledge, his conscious entry into the world of Spirit is of infinitely greater value to the group than any contribution of his own wealth, time and services. His purity of life and motive and the realisation of the Real become the beacon lights for those who are still involved in the meshes of māyā, the material and the social worlds. He now becomes a free man, a resurrected soul, no longer a slave to the natural and institutional life but a guide to those who must live in them. He becomes an example of fulfilment and a promise of the future for all. *The group* corresponding to this stage is that of the teacher, the brahmin. The teacher imparts the Wisdom of the Spirit to his students, but this retired individual, the saṁnyāsi, has worked for this vision during the early stages of his life and is continuing the process unaided, since he is now a law unto himself. Conversely, the teacher must be like this forest-dweller, this saṁnyāsi, a man of no possessions, his only possession being Wisdom.

The transition from a life of absorption in, and identification with, worldly pursuits to one of control and transcendence is not so well-defined. It is slow and spread over many lives. What needs to be emphasised here is that, according to Manu, every individual is treading this path of evolution, of self-fulfilment and attainment of the Spirit. The inner Spirit is ever active, ever seeking to rend the veils that hide his latent divinity which is the Supreme, the Real Himself. Man is ever in search of the higher modes of life and experience. His repeated births and deaths teach him lessons and they bring on a weariness. At this point of psychological exhaustion, everything seems transient, empty, worthless. Disappointments and frustrations have strewn his earthly careers. He has amassed wealth, but he has found it useless; he has toiled for success, but only gained a prison; grasping power, he has cast it aside as burdensome. He has studied much, but the burden of knowledge has become wearisome and endless, unknown vistas stretch beyond. He has now arrived at the point where his attention is turned inward. Tuition has done its work; now begins the era of intuition in him.

This gives us two primary divisions of mankind: those who have reached this point in their æonian career and others who have yet to run the gamut of human experience. Those of the first type can hasten their progress towards the goal of which they have got a glimpse, while those of the second type have some residue of non-fulfilment still to contend with and the powers of their consciousness—desires, actions and thoughts—have yet to be brought to a focus on the inner meaning and purpose of life. These are said to be the world's everlasting paths. Along the first, the individual goes and returns no more; by the other, he keeps returning. The individual on the first path passes beyond the control of elements and is not born again. But

the one who is still on the second path is also equal to the gods if he carries out properly the duties of his inner status and social station. He who lives by the Self, in the light of wisdom thus gained, recognises Him in all the creation, sees all beings in Him as a part of His being, becomes a spiritual aristocrat and luminous (XII. 88-91). These two types of individuals, those who are on the path of experience and those who are on the path of return, are, metaphorically speaking, the " once-born " and the " twice-born ". The first includes the vast majority of mankind, while the second has just a few.

Yoga

But man need not be tied to the wheel of births and deaths. There is a way by means of which he can hasten his progress on the path of return. Progress on the animal plane just happens, but on the human plane it has to be willed. One aspect of human consciousness is desire, but another is will. By means of will, man can overcome his limitations and be born in the realm of higher consciousness, Spirit. The method of this self-transcendence, unfoldment, is called Yoga. Yoga literally means union; the English word yoke comes nearest to it. By means of Yoga, one can tread the path of return quickly. He can concentrate into a few lives the work that would otherwise take him many incarnations.

Yoga may be defined as the art and science of self-determined progress out of the limitations of mind into the light, joy and freedom of the Spirit. During the course of descent, the Puruṣa projected himself into the various planes of matter of increasing density. On the physical plane, he has ascended slowly out of matter, through life, onto the plane of mind, with thought, action and desire as his instruments of effectuation. That has been the path of evolution

and a part of the ascent. But at this point, the momentum of ascent can be accelerated and the technique naturally is to withdraw the powers of consciousness from the outer activity and reverse their direction inwards. Contact of the senses with the objects of pleasure has to be stopped and mental movements abolished, so that the Spirit my reveal himself. Yoga is the technique of eliminating the whirlpools in the mental stuff, arising out of sense and psychic stimuli. It is the voluntary control of the outflowing energies of thought, desire and action. An ordinary individual is rushed along by his senses. Stimuli from the outer world give rise to a thousand mental pictures, and to these he adds some that are self-induced by imagination or received from outside. His mind is a seething cauldron of activity. He must cultivate the habit of withdrawing from the arena which is easily susceptible to causes of disturbance. Only then can he be his real Self and abide in peace and joy.

The Eight Limbs

The whole subject of Yoga is divided into eight parts: two ethical, three physical and three mental. These are: (1) a set of five rules for forbearance, yama; (2) another for observance, niyama; (3) correct posture, āsana; (4) prolongation of breath, praṇāyāma; (5) withdrawal from the mental arena, the seat of duality and conflict, pratyāhāra; (6) concentration of thought on one subject, dhāraṇā; (7) meditation, or continuous flow of thought on the subject selected, dhyāna; (8) contemplation, or cessation of all thought and holding the mind in silent equipoise for descent of the Spirit, samādhi.

The rules of forbearance are five in number. Man must not injure, lie, steal, be incontinent or be greedy. Should he continue to indulge in these propensities, life of yoga would be impossible for him. The rules of observance, niyama, are

also five in number. Man must be clean, content, self-controlled, given to study of literature bearing on the problems of inner life and God-conscious. All these practised together reinforce each other; they are the universal principles of ethical life and are not qualified by class, time or expediency. They are the elementary vows on the path of Yoga.

The second set of rules is essentially physical. They deal with the posture of the body during one's daily prayers or meditation, rhythmical breathing, slowly prolonged, and withdrawal of all attention from any source of attraction, be it physical, emotional or mental. The position assumed by the body in meditation should be comfortable, easy. The body should not distract the mind. Breathing should be prolonged gradually—for this instruction from a teacher and his supervision are essential—it should be rhythmical and regular. Finally, there should be an effortless effort of withdrawal from the mental arena, a complete relaxation. Breathing will purify the body of all its toxins and give a certain amount of quiet vitality that will sustain the body during the strain of concentration and meditation. It will harmonise the functioning of the various systems: muscular, nervous, glandular and lymphatic and facilitate absorption of cosmic energy, prāṇa, reducing the physical needs of the body to the minimum, making it more refined and sensitive to the inner Spirit in an ever-increasing measure.

The last three stages of Yoga are psychological. These are concentration, meditation and contemplation. In concentration, one narrows down the field of observation and fixes the mental eye on the chosen subject. The restless mind is brought to order and focussed on a subject given to it for exploration. In meditation, there is a regular flow of thought with regard to the subject of concentration. The yogī tries to exhaust all avenues or aspects of thought associated with

the object so that at the end he knows much more about it first-hand than what a whole book could have taught him, since he will have exercised his mental muscles in creative thought, and not in assimilating other people's thought. In contemplation, the object of meditation is dropped and one dwells in the void. It is in this utter hush and silence that the light of Immortal Spirit in man begins to dawn and, with regular practice, shines in ever-increasing splendour.

When engaged in this practice, the student of Yoga should be mindful of his diet. There are three types of diet. The foods that augment vitality, energy, health, cheerfulness, that are delicious, bland, substantial and agreeable are sāttvic. Bitter, sour, saline, over-hot, pungent, dry and burning foods are rājasic. They produce illness and pain. Foods that are stale and flat, putrid and decayed are tāmasic. The man practising Yoga should eat the right kind and proper quantity of the first kind of food alone. Food that keeps the body light, emotions calm and thoughts steady and undisturbed is the best for this man. All foods that generate animal vitality and passion and create nervous disturbances are a hindrance to higher life and should be avoided. When ethical life and search for the Eternal have become imperative aims of life, the bodily and emotional demands have to be subordinated and harmonised with the will of the higher Self. The lower satisfactions smother the ecstasy that comes from the life of the Spirit.

A certain amount of practice of the early steps of Yoga confers certain powers on the individual. He develops an attractive personality, becomes fearless, gains vigour of body and mind, understands the meaning of life's events, acquires clarity of thought, steadiness of attention and control of the senses. His speech becomes effective and unsought wealth comes to him.

Mokṣa

The purpose of this life of discipline is mobilisation of one's outflowing energies and focussing them inwards to penetrate into the world of the Spirit, Sat, Cit, Ānanda, the realm of complete freedom, universal wisdom, puissant joy and putting an end to the travail of births and deaths. Yoga is self-initiated effort to change the lower term of existence and ascend to the higher. A life of effulgence, purity, unperturbed calm and power are the marks of the man who has attained a certain amount of success. But he who has gained a complete mastery is a maha-ātma, a great Spirit, a dynamic, powerful, compassionate, all-loving being.

The illumination and sense of freedom attained by such a personality defies description. Mokṣa does not mean blowing out the candle of identity; it is abolition of the lower, not the higher existence. A supremely developed Consciousness does not slip away into nothingness, there is no such nothingness. When an individual has attained a vision of the Spirit and become Word incarnate, when every atom of opaque matter on all planes has been shed and he has become radiant with light eternal, he does not become nothing. The identity is not lost; in fact, it has become more dynamically awake, but on a much higher plane of universality and eternity. It is not the drop slipping into the sea, but it is the sea finding its identity in the drop. The physical world is best described as a world of matter in which there are points of consciousness; the world of mokṣa is a world of consciousness in which there are points of matter.

Three Types of Resurrected Souls

As the process of this self-unfoldment goes apace, the man's inner life becomes more and more organised and clearly defined. If he has been predominantly a man of desire, his desire assumes the form of deep devotion to

Brahmā and love for his fellow-men. Such a type of individual develops into a mystic, a poet, an artist. He is the devotee of the Beautiful, his path is Bhakti Yoga.

The man of active temperament becomes a leader in the field of action. His path is that of selfless service, the pursuit of the Good, Karma Yoga.

The third type is thinker, the man of searching mind. He becomes dedicated to probing into the mysteries of God, Man and Nature, as a scientist or a philosopher. The problem for both is the same. One seeks the Real through analysis of the phenomenal universe and the other through the understanding of the noumenal. The scientist is the philosopher of phenomena, the philosopher is the scientist of noumena. The gaze of the one is turned outwards, of the other inwards, but the purpose of their search is the same. The instrument of illumination for this type of individual is Wisdom, the search for the Real, the True, Jñāna Yoga.

Summary

This, in brief, is the outline of the foundations of Manu's social thought. He begins with the One Brahman, the Infinite, the Eternal, the one Source of the world of duality. From this, we come to Brahman's dual, limited, qualified nature, Saguṇa Brahman and Mūlaprakṛti. His further descent in the realms of puruṣa and prakṛti, mind, life and matter continues. The puruṣa has three aspects or energies: desire, action and thought. Similarly, matter has three poises: materiality, energy and law. All matter on the physical plane is impregnated with consciousness. From this plane of solid matter, the consciousness begins its return journey, and ascending through realms of life in the plant, rudimentary mind in the animal, arrives at the plane of mind in man. On the human plane, the indwelling Self, puruṣa, is tied to the wheel of births and deaths. Repeated

incarnations enrich the life of the inner Self and bring forth its powers into free play. But this process of ascent into the realm of the Spirit can be quickened by an effort of self-change, Yoga. Yoga is intended to help the individual to direct his own evolution with an effort of will. It is towards this liberation from this world of form and awakening into the world of the Spirit that this whole creation moves. And, finally, we have three types of Yoga, those of Wisdom, Devotion and Action—Jñāna, Bhakti and Karma—as there are three types of seers, the devotees of the True, the Beautiful and the Good. To attain one of these heights is the *summum bonum* of human existence. It is the inborn aspiration and the ultimate goal of every human being.

Manu's social theory is intended to envisage a type of social order that will help the individual in his enduring quest of the Eternal with utmost economy of effort and time and the minimum amount of social friction or conflict. It is in terms of this goal that Manu's social theory has to be understood and interpreted.

The Plan of Study

The following four chapters are devoted to a detailed discussion of the four stages of the individual's life, the four groups, the four social institutions and their inter-relationships, varṇa—āṣrama—dharma. Manu's social scheme embraces the totality of group life in its individual and collective aspects, while the concept of dharma supplies the psychological, ethical and spiritual foundations in terms of which the individual and the group are related to each other. Dharma is not a bundle of taboos imposed on the individual by an external authority. It is not mere folkways and mores; it is the inborn nature of the individual, the stage of his psycho-physical development and it points to the *only* means of his progress or freedom. Dharma indicates the

predominant characteristic of his inner Self, the psyche, and to live and work in accordance with this basic note of his being can alone ensure rapid movement towards his goal.

Each of the following four chapters is divided into two parts: the first, devoted to a discussion of the individual as a member of an institution and the other to the corresponding group. The arrangement will be somewhat on the following lines:

1. The educational institution:
   - i. The student, brahmacāri.
   - ii. The manual workers, śūdra.
2. The family-economic institution:
   - i. Marriage and family, grahastha.
   - ii. The economic group, vaiśya.
3. The political institution:
   - i. The recluse or the retired man, vānaprastha.
   - ii. The politician, warrior and public servant, kṣattriya.
4. The religious institution:
   - i. The forest dweller, saṁnyāsi.
   - ii. The teacher, preacher and priest and counseller, brahmin.

The last group, that of the brahmins, is divided into three parts. A brahmin is a man of wisdom and there is need of wisdom in every walk of life, in every field of social activity. So, we have brahmins in the educational institution working as teachers; in the family-economic institution as preachers and priests, ministering to the religious and spiritual needs of people engaged in distributing food and wealth among other groups, and in the state as judges, legislators and philosopher-statesmen. But a discussion of the three types of brahmins will be completed in the first institution. The

last or the religious institution will contain a description of only the forest-dweller, the saṁnyāsi.

These four chapters give us a glimpse of the social order envisaged by Manu for human beings, creatures endowed with mind, reason, manas.

CHAPTER V

THE EDUCATIONAL INSTITUTION

What was the secret of that gigantic intellectuality, spirituality and superhuman moral force which we see pulsating in the *Rāmāyaṇa* and *Mahābhārata*, in the ancient philosophy, in the supreme poetry, art, sculpture, and architecture of India? What was the basis of the incomparable public works and engineering achievement, the opulent and exquisite industries, the great triumphs of science, scholarship, jurisprudence, logic, metaphysics, the unique social structure? What supported the heroism and self-abandonment of the Kṣattriya, the Sikh and the Rājput, the unconquerable national vitality and endurance? What was it that stood behind that civilisation second to none, in the massiveness of its outlines or the perfection of its details? Without a great and unique discipline involving a perfect education of soul and mind, a result so immense and persistent would have been impossible. It would be an error to look for the secret of Āryan success in the details of the instruction given in the old Āśrams and universities so far as they have come down to us. We must know what was the principle and basis on which the details were founded. We shall find the secret of their success in a profound knowledge of human psychology and its subtle application to the methods of intellectual training and instruction.[1]

The ancient Āryans knew that the man was not separate from the universe, but only a homogeneous part of it, as a wave is part of the ocean. An infinite energy, Prakṛti, Māyā or Śakti, pervades the world, pours itself into every name and form, and the clod, the plant, the insect, the animal, the man are, in their phenomenal existence, merely more or less efficient *ādhāras* of this Energy. We are each of us a dynamo into which waves of that energy have been generated and stored, and are being perpetually conserved, used up and replenished. The same force which moves in the star and the planet, moves in us, and all our thought and action are merely its play and born of the complexity of its functionings. There are processes by which man can increase his capacity as an *ādhāra*. There are other processes by which he can clear obstructions of the channel of communication between himself and the universal energy and bring greater and greater stores of it pouring into his soul and brain and body. This continual improvement of the *ādhāra* and increase in quantity

[1] Śrī Aurobindo, *The Brain of India*, first published in *Karmayogin*, October-November, 1909. Fourth edition, 1948, pp. 11-12.

and complexity of action of the informing energy, is the whole aim of evolution. When that energy is the highest in kind and the fullest in amount of which the human *ādhāra* is capable, and the *ādhāra* itself is trained utterly to bear the inrush and play of the energy, then is a man *siddha*, the fulfilled or perfect man; his evolution is over and he has completed in the individual that utmost development which the mass of humanity is labouring towards through the ages.[1]

This view of human nature was not the whole of the knowledge on which ancient Hinduism based its educational discipline. In addition it had the view that all knowledge is within and has to be evoked by education rather than instilled from outside. The constitution of man consists of three principles of nature, *sattva*, *rajas* and *tamas*, the comprehensive, active and passive elements of universal action, which, in one of their thousand-fold aspects, manifest as knowledge, passion and ignorance. *Tamas* is a constitutional dullness or passivity which obscures the knowledge within and creates ignorance, mental inertia, slowness, forgetfulness, disinclination to study, inability to grasp and distinguish. *Rajas* is an undisciplined activity which obscures knowledge by passion, attachment, prejudgment, predilection and wrong ideas. *Sattva* is an illumination which reveals the hidden knowledge and brings it to the surface where the observation can grasp and the memory record it. This conception of the constitution of the knowing faculty made the removal of *tamas*, the disciplining of *rajas* and the awakening of *sattva* the main problem of the teacher. He had to train the student to be receptive of illumination from within. The discipline of *rajas* was effected by a strict moral discipline which induced a calm, clear, receptive state of mind, free from intellectual self-will and pride and the obscuration of passion—the famous discipline of the *brahmacārin*, which was the foundation of Āryan culture and Āryan morale; and the interference of wrong ideas was sought to be removed by strict mental submission to the teacher during the receptive period, when the body of ascertained knowledge of right ideas already in man's possession was explained to him or committed to memory. The removal of *tamas* effected by the discipline of moral purity, which awakened energy of *tejas* and electricity in the system and by the power of *tapasya* trained it to be a reservoir of mental force and clarity.[2]

The highest creative intellects in Europe have achieved sovereignty by limitation, by striving to excel only in one field of a single intellectual province or at most two; when they have been versatile it has been by sacrificing height to breadth. But in India it is the greatest who have been the most versatile and passed from one field of achievement to another without sacrificing an inch of their height or an iota of their creative intensity, easily, unfalteringly, with an assured mastery. This easy and unfailing illumination, crowning the unfailing energy created by *Brahmacārya* was due to the discipline which developed *sattva* or inner illumination. This illumination makes the acquisition of knowledge and all other

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[1] Śrī Aurobindo, *The Brain of India*, first published in *Karmayogin*, October-November, 1909. Fourth edition, 1948, pp. 14-15.

[2] *Ibid.*, pp. 20-22.

intellectual operations easy, spontaneous, swift, decisive and comparatively unfatiguing to body or brain. In these two things lies the secret of Āryan intellectual development; *Brahmacārya* and *sāttvic* development created the brain of India. It was perfected by Yoga.[1]

The Purpose of Education

ON THE ideological foundations, outlined in the preceding chapter, Manu has built a superstructure of various social institutions, the first of which is education. A complete system of education should deal with all the phases of the individual's life. It should train his intellect, teach him to control his actions and purify his desires. These three phases of education are concerned with assimilating the individual into the group culture. But a sound theory of education, according to Manu, should reconcile the claims of the individual and the group. It should awaken his creative faculties, satisfy his spiritual aspirations, and help him in his ascent towards the Spirit. It should prepare him for liberation.

Plan of the Chapter

This chapter will be devoted to a discussion of the education of the individual, the first āśrama of Manu's social theory, presented under four headings: spiritual education, the education of the intellect, control of actions, and sublimation of desires.

Then will follow a discussion of the brahmin group. The brahmin stands for the spiritual element in the group, he is the custodian of the wisdom contained in the Vedas. Owing to his wisdom and spiritual eminence, he should mingle with men in all phases of social life, and give them the benefit of his guidance. We shall study him here as a teacher.

The group corresponding to this stage of education is the śūdra. As we have already noticed, there are three types

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[1] Śrī Aurobindo, *The Brain of India*, first published in *Karmayogin*, October-November, 1909. Fourth edition, 1948, pp. 27-28.

of śūdras: the child, the undefined adult and the non-Āryan. The first is the śūdra on sociological grounds: he is still unassimilated into the group culture. The second type is the śūdra for psychological reasons: he is still on the lower rung of the ladder as far as the evolution of his consciousness is concerned. The third type of śūdra wears a different racial uniform. He belongs to a different ethnic stock and is a member of an alien race. Education must help to assimilate these three types of śūdras into the body politic. The first type should be given the sacrament of the Vedas, while the second two should be assigned manual tasks. All have to grow to be worthy of full membership of the Āryan group. Their rise in social status depends on the development of intellectual and moral faculties. All have to be subjected to the process of assimilation, they have to be made persons in terms of Manu's thought, that is, the Vedic culture of the Āryans.

The contents of this chapter may be cast in schematic outline as follows:

1. *Āśrama*, Education, Brahmacārya:
   - i. Spiritual education.
   - ii. Education of the intellect.
   - iii. Training in right action.
   - iv. Sublimation of desire.
2. The Brahmin group.
3. *Varṇa*. The group: The child, the manual worker, and the non-Āryan śūdras.

Philological Significance

Before we begin a detailed study of the contents of the educational system of Manu and the mechanisms he provides to control the student's behaviour, it may be well to pause here for a moment to understand the philological significance of the word brahmacārya, as it will throw into bold relief

the purpose of this stage of the individual's life. Brahma is the Source, the Univeral Self; and the word cārya comes from a Sanskrit root which means to walk. Brahmacārya āśrama thus means " the stage of life in which an attempt is made by the individual to learn how to work creatively so as to reach Brahmā ". The word thus brings out the ideal that pervades the institution. The student has to learn the art of living creatively like Brahmā on a small scale and not allow himself to be swallowed up by the octopus of social milieu.

Education Begins in the Eighth Year

It is interesting to note that formal instruction, in Manu's system of thought, does not begin till the eighth year of the student's life. In the first seven years the child has to " sense " the world around him. He should be left free to build his body and gain control of his instruments for co-ordinated activity. There is enough of strain and stress on him during the first seven years of his life. There is home life; the outer world is impinging upon him for attention all the time, and the strain of mental education should not be added to these. Education should, therefore, begin after the period of childhood is over.

Different Age-limits

Manu does not prescribe the same age for entering the educational institution for all types of students. He provides different age-limits for different types. A child of a brahmin who himself is to undertake the work of education in later life must not tarry long in his childhood stage. The child of a kṣattriya who has to develop his muscle for service of the group can begin a little later, at about eleven; the child of a vaiśya in whom desire predominates can begin later still, and that is at twelve.[1] But if these different types of children

[1] II. 36.

show signs of mental alacrity, they may begin earlier. The initiation of a brahmin child, desiring proficiency in sacred learning, may take place in the fifth year; of the kṣattriya, desiring to become strong, in the sixth; and of the vaiśya, longing for success in business, in the eighth.[1]

But none should wait too long. Time and tide wait for no man, nor does "Sāvitri," "the daughter of the Sun," the enlightening wisdom. The time of initiation of a brahmin is over at the age of sixteen, of the kṣattriya at twenty-two, and of the vaiśya at twenty-four. If this sacrament has not been taken at these years of life, the three types of children cannot be said to have outgrown their stage of śūdrahood. And with these men, not initiated according to law, let none associate.[2]

The Ceremony of the Sacred Thread

The ceremony of the sacred thread marks the close of childhood and the beginning of formal education. Fun and frolic should now cease, and a new life should begin. Manu devises many plans to remind the neophyte of the self-control that should mark his life from now on. He is given a sacred thread. It consists of three chords to remind him of the threefold control—control of thought, control of action and control of desire. The sacred thread of the brahmin consists of three threads of cotton, of the kṣattriya of hemp, and of the vaiśya of wool.[3] This investiture is symbolical of birth into the Veda. From now on, the Goddess of education, Sāvitri, is mother of the student, and the teacher is his father.[4]

The student is put under entire control of the teacher; he should leave his parents' home to live with the teacher. He should be given a staff, *daṇḍa*, to symbolise

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[1] II. 37. [2] II. 38-40. [3] II. 44. [4] II. 170.

the authority that controls him and also to give him protection from outside danger.[1] This staff should be made of different kinds of wood and in different sizes for the three types of children.[2]

Means of Livelihood

The means of livelihood of the student should be begging. However high the social status of his parents may be, in his teacher's house he is as poor as his teacher. The pride of wealth cannot avail him here. He is to be trained into a life of service which is the law of progress, and this training must begin now. Having taken the staff, having worshipped the Sun and walked around the fire, turning his right hand toward it, the student should beg alms according to the prescribed rules.[3] He should first beg food of his mother, his sister, his maternal aunt, or some other female relative who will not refuse him. He must take only as much as is necessary for his requirements. After proper ablutions and facing the east, he may eat it.[4] He should beg food from those houses where the Vedas are studied and where the inmates are known for their lawful pursuits. He should not beg from his teacher's relations. But if there are no other people in the vicinity, he may beg at the above-mentioned houses. But he must avoid those persons who are guilty of mortal sin.[5]

This, then, is the "initiation" of the student. According to the Vedas, the first birth of the Āryan is from his mother, the second on the tying of the sacred thread, the third on the initiation for performance of the Śrauta

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[1] The symbolical significance of the staff becomes clear in the seventh chapter in verses 14, 17, 18 and 28. It is the sceptre of authority, wielded by him who lives in accord with Dharma, be he a teacher or a king.

[2] II. 45-47. [3] II. 48. [4] II. 50-51. [5] II. 183-85.

ceremony. Among these, the birth symbolised by the investiture of the sacred thread is the birth into the Vedas.[1]

Initiation for Girls

This initiation ceremony should apply to girls as well as to boys. The future mother has to be prepared for the task of daily life as much as the father, though differences in physical and psychical endowments and function involve a corresponding difference in her education. After the initiation ceremony, Manu would have the boy go to the teacher's house, while the girl should continue to stay with her parents for her training. The initiation ceremony should be performed for the female also, in order to sanctify her body, at the proper time and in the proper manner, but without sacred texts. The marriage ceremony is the sacrament for her, residing in her husband's house after her marriage, is equal to the boy's residing with the teacher; and due discharge of the household duties constitutes her daily worship.[2]

We have thus the same fundamental principles of education for the two sexes—formation of character. Initiation is just an introduction to that arduous task. But the contents of education for the two sexes should be different, their training-grounds should also be different. The boy should stay with the teacher and be trained in service and endurance, while the girl should live with her parents and learn the art and science of house-keeping.

I. The Student

1. *Spiritual Education: Meditation*

We shall begin with the spiritual education, which is the initial training in concentration and meditation intended to help the student to find the inner centre of his being.

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[1] II. 169-70. [2] II. 66-67.

Manu maintains that the day's work should begin and end with meditation or prayer. Meditation "combs out" the mental and emotional entanglements, breaks up the pattern of the previous day, and prepares the mind to greet the new day with delight. The student should meditate in the morning till the sun appears, and in the evening till the constellations can be seen clearly. Meditation in the morning removes the inertia of the previous night, and the evening meditation clears away the mental fog raised by the dust-storm of the day's activities. And he who does not meditate thus at the two times should be excluded as a śūdra from all duties and rights of an Āryan.[1]

It is imperative that meditation should be done at these times. If the sun should rise or set while the student is still sleeping, intentionally or unintentionally, he should fast during the next day and recite the Sāvitri. Non-compliance with this rule is tantamount to incurring guilt. The student is urged to meditate at the two twilights, in clean surroundings, with purity of body, and concentration of mind.[2]

The meditation should begin and end with the recitation of the word Aum, "I am". This is an assertion of the indwelling Self, and of his oneness with all life, above and below. Its three syllables refer to the three worlds: the physical, the emotional, and the mental.[3] Its recitation is intended to remind him of the control he must exercise on these three planes of his being. Seated on grass, facing east, the place of light, purified in body, by regulated breath, the student should begin with Aum. Aum is the substance of all the Vedas, and an inseparable part of the Goddess of Education. Three years of regular meditation and practice of scientific breathing will help the student to bring the intractable matter of his bodies under control,

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[1] II. 101-103. [2] II. 220-22. [3] II.75.

develop his psychic powers, help him to move as lightly as air, assume an ethereal form, and make him a "walker of the skies". Sacrifices, according to the Vedas, are good; uttered prayer is better; an inaudible prayer better still; but best of all is the mental meditation.[1] This meditation is the student's homage to that One Life from which all creation flows and to which all returns. It helps him to draw nearer to that source; it liberates his higher faculties and hastens his upward ascent.

2. *Education of the Intellect*

The subject of study is the teachings of the Vedas, the fundamentals laid down in the preceding chapter, the commentaries, and the sacred texts dealing with the ritual. There are no days forbidden for their study. A daily recitation is a Brahma-Sattra, an offering to Brahmā; and he who, controlling himself, recites the Vedas according to the rules laid down, for one year, can cause sweet and sour milk, butter and honey, to flow.[2] The greatest preparation for a dedicated life is the study of the Vedas, and a twice-born must always study them; one who has omitted this from his mental equipment lives in a mental fog, becomes a śūdra.[3]

As in meditation, so in study, each lesson must begin and end with the word Aum. In the midst of all activity and study, the student must retain his self-recollectedness. If this is not done, he is not likely to gain much from his study.[4] Manu thus lays great emphasis on religious education. It is the corner-stone of his whole educational

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[1] II. 75-86.

[2] II. 105-7. The Vedas were the source of Upa-Vedas and Veda-angas, the arts, sciences and humanities. Education in knowledge of the Vedas should be understood to be " total education " for " the whole man ".

[3] II. 166-68. [4] II. 74.

structure. Thus trained, the student will be a mighty force for good in the world, and not a blind man leading the blind.

But being well-grounded in the fundamentals of the Vedas alone is not enough. Not *all* can be philosophers, nor should any one be *only* a philosopher. We should aim to produce an all-round personality. The student should study psychology, kāma śāstra. This will teach him the use of the senses in gaining knowledge, the place of sex, the function of will in the changing of habits, and a knowledge of the laws of heredity. He should study economics and politics, artha śāstra, the first principles of government and administration, governing the productive and distributive functions of social life, of exchange and currency so that on his entry into the world as a householder and a citizen, he can earn his livelihood and take an intelligent part in the affairs of his country. Finally he should study social sciences, dharma śāstra, which will teach him the fundamentals of social solidarity, and the duties that he owes to his fellowmen. These are the three sciences which the student should master before he enters the life of active citizenship. Thus equipped, he will be competent to discharge intelligently the duties of the succeeding stages of life and share joyously in their rights and privileges.[1]

3. *Training for Action*

The third part of the student's training deals with his behaviour. "Behaviour is righteousness," as a great teacher puts it.[2] It is in childhood that the training for right action should begin, and Manu maintains that this should be in the form of service to his teacher and to his parents. The teacher imparts the wisdom contained in the

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[1] II. 224.

[2] This is taken from the writings of J. Krishnamurti.

Vedas and the student should support his teacher and his family by begging. He should show reverence to his teacher always. At the beginning and end of each lesson he should touch the feet of his teacher in reverence; with folded hands should he receive all education.[1] He should reverentially salute his teacher from whom he gains all knowledge of Brahman, of the Vedas, and of worldly affairs.[2]

The teacher who fills both ears of the student with wisdom should be considered his father and mother. He should never be offended. The giver of knowledge should be more honoured than the father who gave merely a physical existence. Birth in the wisdom of the Vedas ensures eternal happiness. His parents gave him mere physical birth through mutual union, but the giver of the wisdom of the Vedas frees him from the round of births and deaths. The man who gives him instruction in the Vedas, be it little or much, is his teacher; and however young the teacher may be in years, he becomes a "father" of the pupil even though the pupil be older than the teacher.[3]

The teacher is called the pupil's father because he passes on to him the wisdom contained in the Vedas and performs the initiation ceremony which no one else can. And he who has not been regularly initiated is not entitled to study the Vedas, for he is still only a śūdra.[4]

Service to the Teacher

There are many instructions dealing with this subject of offering reverence to the teacher. The student should maintain silence in the teacher's presence, sit down after the teacher is seated, eat less, wear less valuable clothes and ornaments, rise earlier, retire later. He should not engage

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[1] II. 71.
[2] II. 117.
[3] II. 144-50.
[4] II. 171-27.

himself in heated discussion with his teacher, talk to him in a reclining position, address him without adding honorific titles, mimic his gait, speech, or deportment, or suffer any defamation of his character without protest. He should serve his teacher without being asked, not interrupt when he is busy talking with some one else, or sit on a seat on a level with his.[1]

Wisdom, not kingly power, social status, or age, should have a prior claim on the student's highest homage. There are degrees of respect shown to people in different stages of life. Manu narrates an interesting anecdote to illustrate this point. "Young Kavi, the son of Angiras, taught his relatives who were old enough to be his fathers; and as he excelled them in sacred wisdom, he called them 'little sons'. They, moved with resentment, asked the gods concerning this matter; and the gods, having assembled, answered, 'The child has addressed you properly. For a man ignorant of sacred wisdom is indeed a child, and he who teaches him the Vedas is his father. The sages have always addressed an ignorant man as 'child' and a teacher of the Vedas as 'father'."[2]

The seniority of the brahmin comes from his wisdom; of the kṣattriya from his valour; of the vaiśya from his wealth, and of the śūdra alone from his age. A man is not, therefore, to be revered because of his grey hair. He who, though young, has learned the Vedas, the gods consider to be venerable.[3]

Service to Parents

The student should also learn to serve his parents. He should be a source of joy to his father and mother who gave him his physical body. The teacher, the father, the

[1] II. 191-204. [2] II. 151-53. [3] II. 155-56.

mother and the elder brother should not be treated with disrespect, however great the provocation may be. The teacher is the image of Brahmā, father of Prajāpati, mother of the Earth, and brother of oneself. The hardships that the parents have to undergo on the birth and early nurture of their child cannot be compensated for even in a hundred lives. The student should always try to please them, and when they are pleased, he will receive the full benefit of all his endeavours.[1]

This is the student's training for the life of service that awaits him in later years. He should not demand equality with his teacher or his parents when he hardly knows the rudiments of the experiences that they have gone through. Manu denies emphatically that there is such a thing as equality. Diversity and relativity are the law of life. No two human beings are endowed with equal faculties. To each is assigned his own task and status in life, dharma, and he must attend to them well, receiving such compensation as is his due.

Obedience to Authority

In addition to service, the student must learn to obey. Well-ordered activity, under the guidance of those who know and who have gathered the fruits of experience, is the best training for independent action in later years. The price of freedom is obedience, paradoxical though it may seem. The student is still a "candidate for humanity," and he must learn to be led. Obedience to authority is the foundation of character, according to Manu. Respect for law and loyalty as a citizen are both based on obedience learnt in early years. Only he who knows how to obey is fit to rule. One not trained in obedience is likely to be tyrannical, unjust and unfair when he is placed in a position of authority. Be it, therefore, the child

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[1] II. 225-28.

of a brahmin, of a king or a merchant, he must learn to obey. The student should not do anything without knowledge or guidance of the teacher, the father and the mother. These three are equal to the three Vedas and the three sacred fires. He who does not neglect them, even after entering the family life, will live happily. By honouring these three, he gains all the three worlds. But he who does not honour them performs all the rites in vain. As long as they live, let him do nothing without their knowledge, let him always inform them of everything he may do in thought, word or deed.[1]

Good Manners

Allied with the above is the subject of good manners. He who respectfully salutes the aged gains four things: length of life, knowledge, fame, and strength.[2] The methods of saluting uncle, father-in-law, mother-in-law, aunt, teacher's wife, officiating priest, brother's wife, father's sister, mother's sister, elder sister, and fellow-citizen are given in detail.[3] But among them all, the teacher is held in the highest estimation. A brahmin of ten years and a kṣattriya of a hundred years stand to each other in the relation of father and son; and of these two the brahmin is the father.[4]

Wisdom stands supreme in all situations. Wealth, kindred, age, due performance of rites and sacred wisdom are titles to respect: and each later named is more important than the preceding one. Any person possessing these qualifications is worthy of the highest honour. A śūdra who has reached the tenth decade of his life is also worthy of honour.[5] It is a mark of good manners to give right of precedence to a man riding in a carriage, a ninety year old man, a sick person,

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[1] II. 229-37. [2] II. 121. [3] II. 130-34.
[4] II. 135. [5] II. 136-137.

one with a burden on his head, a woman, a teacher, a king, and a bridegroom. But if one meets all these at the same time, the teacher and the king must be given precedence; and between these two, the former receives honour from the latter.[1]

4. *Sublimation of Desire*

Last, but not the least, comes the control of desire. In the very opening verses of the chapter, Manu states that desire is the dominating motive of life. It is deeply implanted in human nature, and should be given due satisfaction. Not a single action of man is done here in the physical world without the impelling urge of desire.[2] But desire should be given a legitimate satisfaction; it should not be allowed to run riot or play havoc with oneself. He who seeks to satisfy his desires in accordance with dharma will obtain fulfilment of them all and reach a deathless state in this very life.[3]

If it is intended that life should be full and intense, then the physical energies should be properly conserved, and not dissipated in fissiparous tendencies. And the first requisite is perfect continence, abstinence from erotic thoughts and actions. The senses should be controlled and with them the mind. If the student keeps feeding the senses, he is adding fuel to fire, for the senses can never be satisfied by indulgence. A wise man should strive to control his senses as a wise charioteer controls his horses. There are eleven organs: ears, skin, eyes, tongue, and the nose, called the organs of senses; generative organ, hands, feet, excretory organ, and the organ of speech, called the organs of action. And the eleventh is the mind, the unifying factor of all. When one has gained a mastery over his mind, he will be able to keep the

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[1] II. 138-40. [2] II. 4. [3] II. 5.

other ten under control. Attachment to the objects of senses adds to the lengthening chain of births and deaths, while control brings release into the higher realm of the Spirit. Desire is never extinguished by indulgence; it only grows stronger like a fire fed with butter.[1] Wisdom of the Spirit and meditation are, according to Manu, the best means of controlling the senses. But neither study nor austerities can produce freedom if the mind is set on sense enjoyment.[2]

It is, therefore, imperative that the student should occupy his mind with the supreme purpose of life. He should study subjects that will equip him for some vocation and at the same time help him to marshal his energies for self-control. Study of the Vedas alone can tax his best energies, and if the student keeps up the routine of daily life prescribed for him, he will not have much difficulty in keeping his mind free from the thrall of sense attractions. The mark of a cultivated man is that on hearing, touching, seeing, tasting, and smelling, he neither rejoices nor repines;[3] he acts from his inner centre and does not succumb to the challenge from without.

Such a man knows 'the joy that is in life,' which is one of the purest forms of joy. He is fit to be a father or a husband, and to enter the family life. There is no danger of his being overcome by self-indulgence. He knows the duties he owes to his own higher Self and to his family. A sense of responsibility has been ingrained in him.

Endurance

The student should learn the virtue of endurance. He should not indulge in luxurious habits, crave an easy seat or dainty dishes. His food should consist of what he gets by begging. He should sleep on hard surface. One who

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[1] II. 38-95. [2] II. 97. [3] II. 98.

has received initiation should bring fuel to feed the sacred fire daily, beg food, sleep on the ground, and serve his teacher till his education is completed.[1] During the course of his stay with his teacher, he should bathe and purify himself every day, offer libations to the Gods, sages, manes, and feed the sacred fire with fuel.[2]

His food should be simple and his personal wants few. He should abstain from honey, meat, perfumes, garlands, food flavours, acid foods, women, and from harming all living beings. He should not anoint his body, apply collyrium to his eyes, use shoes, carry an umbrella, dance, sing, play on musical instruments, entertain sensual desires, or be angry. He should abstain from gambling, idle disputes, back-biting, lying, from looking at women and touching them. He should sleep alone and not waste his manhood. He who abuses himself breaks his vow of chastity.[3] This self-control will vitalise his whole being and enable him to stand the strain of meditation and sensitization of his personality.

The teacher is enjoined to see that the student whom he is taking into his custody is deserving. If the student is not worthy or obedient, in such soil sacred wisdom should not be sown. Even in times of distress a teacher of the Vedas should rather die than sell his wisdom to an undeserving student. " Sacred Learning came to the brahmin and said to him, ' I am thy treasure, preserve me, deliver me not to a scorner. So preserved, I shall be able to do good. Deliver me to a man of pure nature, subdued senses, chaste and attentive '." And he who prematurely acquires knowledge of the Vedas should be considered to have stolen it; he will hurt himself.[4]

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[1] II. 108.
[2] II. 176.
[3] II. 177-80.
[4] II. 112-16.

Rationale of Early Control

Education should consist of training in service to the teacher and parents, in obedience to authority, in simplicity, in self-control, in synthetic vision that sees One Brahman in the high and the low. A student thus trained is alone ready to pass on into the maelstrom of daily life. Trained in these attitudes acquired by study and meditation and firmly fixed in his nature during the plastic period of his life, he will salute the Divine in all beings and accept them on equal terms as parts of the social organism. His physical body will be strong enough for the strain of earning a livelihood and maintaining a family. An appeal to him for civic service will not fail to evoke a response. He will be a good father and a good citizen, and justice will guide his actions in daily life.

The whole educational theory of Manu is intended to create a community of feeling and thought in the mind of the young generation. Education is effective only when begun in the plastic period of life, before habits are formed and energy has been allowed to flow along certain well-defined channels. The student should leave the parental roof at an early age and live with his teacher. His uninterrupted association with his teacher for the whole day and night is the best and easiest way of awakening self-knowledge and developing a consistent character, for such an arrangement avoids the pull of antagonistic environments outside the school. In other words there should be a " twenty-four hour school ".

When education is so arranged, emphasis is on discipline and character, on ability to sense the oneness of life, on synthetic vision, and not on mere accumulation of facts. The test of the student's worthiness for full participation in group life is his character. A twice-born man who has not had the spiritual and intellectual training prescribed by the Vedas, and who undertakes the duties of the succeeding

stages of life prematurely, soon becomes a śūdra and causes his descendants also to become śūdras.[1]

Graduation

The educational career of the student should be brought to a close only when the teacher certifies that the student has fulfilled the required conditions. The close of his career should be marked by a final ceremonial bath, something analogous to the graduation ceremony of to-day.

But before leaving his teacher the student should give an offering, guru-dakṣina, to the teacher who gave him shelter and put into his hands the power of wisdom by means of which to pilot his life. This offering should be given only when the period of education is over and the Sacred Wisdom of the Vedas has been learnt. There should be no fixed fee. The student should be free to offer anything within his limits. Offerings from the children of kings, merchants, and poor people must necessarily vary. They should be according to the means of the student. They may be a grant of land, gold, cow, horse, parasol, shoes, seat, grains or vegetables.[2]

Summary

This, then, is Manu's view of education of the individual. It should attend to all the sides of his nature. It should train his intellect by means of the study of social sciences, economics, politics, and psychology; it should teach him right action by serving his teacher and parents, practising good manners, and by respecting authority; it should help him to subordinate his lower needs, the animal impulses, to the higher, to have few personal wants, and to get inured to a hard and rough life. By means of meditation, he should be trained to focus his energies on

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[1] II. 168. [2] II. 245-46.

higher forms of creative living and to dedicate himself to the pursuit of the beautiful, the good, and the true. Meditation alone can help him to resolve the chaotic dance of elements in his personality into a cosmos of energetic aspiration, both inward and upward. Meditation is Manu's "moral equivalent for war." It constitutes an appeal to the inner Self as a force in the formation of permanent attitudes and character.

Education should thus strengthen the character of the student, and help him to be a human being, a manava, "to walk in the footsteps of Brahmā". Education should be a preparation for the next three stages. If thus planned, it will eliminate all conflict and competition between the individual and the group, and reconcile the claims of both into a harmonious whole.

II. THE BRAHMIN

We now come to the brahmin group. The brahmin is as much a part of the educational institution as the student, and if the student is subjected to control, the teacher cannot have immunity from it.

The brahmin, as we have seen in the third chapter, is a man of enlightenment, he is a man of sāttvic temperament. He is the custodian of all wisdom and the science of sacrament. Among the three twice-born groups of Manu, he is created from the mouth of Brahmā, and his main function, therefore, is to spread wisdom by word of mouth. Svayambhu, the Self-Existent, produced the brahmin from His mouth so that offerings might be made to the gods and to the pitṛs, the dead, and that man may feel at home in the universe. In the world, the animate are better than the inanimate; among the animate, those that have developed intelligence are better; among the intelligent

animals, man is better; among men the brahmin is the best. He is the best brahmin who knows Brahman. None can surpass him who can contact the gods through his ceremonial science.[1]

The superiority of the brahmin's status lies, symbolically speaking, in his being born from the mouth of Brahma, that is, in his knowledge of the Vedas and of the sacred science of the superphysical worlds by means of which he can conduct the ritual, perform ceremonies, contact the realms beyond the physical, and thus minister to the higher needs of the living and the dead. The birth of the brahmin through the mouth of Brahmā and of other groups through other parts is only a metaphorical way of explaining the different functions of these groups. It reminds one of the organic theory of society of Herbert Spencer, or of the classic example of Plato who said that the philosopher sprang from the head, the warrior from the heart, and the merchant from the stomach of God.

Manu's brahmin, by virtue of his wisdom, is alone entitled to hold this high office. He only can be the teacher of the Vedas. The three twice-born groups, living their lives, may study the Vedas, but the brahmin alone is entitled to teach them, not the other two. This is the established rule.[2] The brahmin's superiority in the social order derives from his services, noble origin, knowlege of Brahmā, and personal purity.[3] The God Varuṇa, who holds the sceptre of authority, is superior even to the king. But a brahmin who has studied and lived in terms of the wisdom of the Vedas is the lord of the whole world.[4] The very birth of such a brahmin is a blessing, as he upholds the law of righteousness and guards the sacred treasures.[5]

[1] I. 94-97; also I. 87-88.
[2] X. 1.
[3] X. 3.
[4] IX. 245.
[5] I. 98-99.

Three Types of Brahmins

There are three types of brahmins:

1. Those that are engaged in education as teachers and professors.

2. Those that are concerned with sacred duties of the families as priests and preachers. The first type moulds the human material, and the second manipulates the super-physical forces; the one lectures to a group of students in a class room, the other conducts ritual near the altar of the temple. But a unity of function, wisdom and ministry to the spiritual needs of the people, unites them both.[1]

3. The third type of brahmin is concerned with the affairs of state. He should sit at the court of the king, work in the cabinet, formulate legislative policies, interpret Dharma, Law of Righteousness, and dispense justice. The most important minister in the cabinet of the king should be a brahmin. He should be entrusted with the official business.[2] He should be invited to settle all matters of dispute not specifically decided by the Vedas. The decision of a brahmin who has studied the Vedas and the Commentaries and who is able to adduce perceptible proofs in support of his statements, should be considered final.[3] What he declares to be law, should be so considered, not that which is proclaimed by the ignorant masses.[4] A king desirous of promoting justice should enter his court in a dignified manner together with brahmins and experienced councillors.[5]

Their Duties and Characteristics

The duties of all the three types of brahmins, teachers, priests and statesmen, are really the same: to attend to that side of social life which demands wisdom and guidance. The

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[1] X. 74-75. [2] VII. 59. [3] XII. 108-9.
[4] XII. 113. [5] VIII. 1.

brahmin's life has to be one of great discipline. Indeed, he should be more exacting with himself than with others if he wants to justify his eminent position in the group. For a brahmin, self-discipline and wisdom, tapas and vidya, are the only means of self-fulfilment. By discipline he burns away the impurities of body and mind which obstruct his vision; through wisdom, he attains the Immortal.[1]

All progress, individual and social, is rooted, begins, is maintained, and ends in self-discipline. This is the view of the wise men. The discipline of the brahmin is one-pointed acquisition of wisdom of the Vedas, of the warrior protection of the people, of the merchant trade and agriculture, and of the śūdras service of these three groups. The sages who live on pure food and pure air can penetrate the mysteries of life through personal discipline. The good results that come out of knowledge of medicine come to them through yoga, and all difficulties melt away before them. Verily, discipline, tapas, is irresistible.[2]

Tapas literally means energy generated by friction, Here, it stands for persistent endeavour for self-illumination. It is Yoga, referred to in the previous chapter. A brahmin must be a man of tapas, he must generate internal fire that burns up all his dross and gives him a clear vision of Brahmā. Such a brahmin can guide the group safely and righteously.

1. The brahmin of the teaching class should be acquainted with various branches of knowledge so that he may be able to attend to the varied demands of different types of students. He should know the means of subsistence for all, instruct them accordingly and live himself in accord with the law.[3] He should study the science of social relations, the Dharma Śāstra, and teach it; he must practise what he preaches. He should control his thought, speech and action.

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[1] XII. 104. [2] XI. 238-39. [3] X. 9.

Such a brahmin's presence is a blessing to any group of men, and he will help the spiritual evolution of seven generations of ancestors and seven of descendants.[1]

2. The brahmin of the priestly order should understand the rationale of the ritual which it will be his duty to conduct. His ceremonial incantations should not be mere cacophanies or mechanical utterances. He should realise the force of the super-physical science which he is wielding by using sacred texts, mantras, which are highly charged with power. Only under such circumstances will his ceremonies bear fruit and help those who have passed into the Beyond for whom they are intended. Without this knowledge of the superphysical, all ceremonial is a waste of time, and the brahmin is as good as a wooden elephant or a leather antelope. A brahmin who does not know this hidden power of the Vedic mantras is as useless as a eunuch with women, as unprolific as cow mating with cow, or like an ignorant man to whom it does no good to give a gift.[2] A brahmin, knowing that the rites are based on superphysical science, should always perform them with proper knowledge.[3] The priest is always in demand for family services, and it is imperative that he be acquainted with the science of the sacraments.

3. The task of the third type of the brahmin, the statesman, is equally important. He is the guardian of the Dharma, the Law of Righteousness. He is the watchman of the nation. He should see that justice is done to all. He should be above all reproach.

In addition to these special qualifications of the three types of brahmins engaged in the three distinct lines of work, Manu mentions a few others common to the brahmin group as a whole. A brahmin should meditate and realise the One

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[1] I. 102-110. [2] II. 157-58. [3] IV. 24.

in all, discriminate the real from the unreal, and uphold righteousness.[1] He should not exploit the name of his group under any circumstances. Pride of birth, rank, or profession is a mark of vulgarity. He should not mention his name, family, or group. He who boasts of his birth to secure a meal ill-deserves the food he eats.[2] Indeed, lest undue obeisance from people inflate his egotism, he should not only refrain from eliciting recognition and public esteem but deliberately avoid them when they are given to him. He should fear homage as if it were poison, but should welcome scorn if it comes. He will then have easy sleep, will wake up with an easy mind, and will be able to carry himself erect among men. His scorner shall perish.[3] When any respect is accorded to him, however, he should accept it gracefully and acknowledge it appropriately. It is a mark of genuine culture to return salutation in a proper manner. A brahmin who does not know how to reciprocrate courtesy shown to him deserves none. He is a śūdra.[4]

He should be gentle in speech. The best conviction is carried not by noise but by gentleness. It is only when speech is gentle that those who hear it profit by it. One striving to live the life of Dharma should not strike a discordant note with his tongue. People should be instructed in their welfare without giving pain. Sweet and gentle speech should be used by him who wants to live according to Dharma. He whose speech and thoughts are pure and controlled is alone living the proper life. He should never be guilty of a word or thought or deed that may make others afraid of him.[5] A brahmin should not waste his energies in frivolous talk. The virtue of silence should be sedulously cultivated. Unless he is addressed, he should not talk to

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[1] XII. 118. [2] III. 109. [3] II. 162-63.
[4] II. 126. [5] II. 159-61.

anybody, nor should he answer to a person who questions inappropriately. A wise man, though he may know much, should behave as if he knows nothing.[1] If a brahmin is given to unnecessary talk, he is likely to give away the secret wisdom in unguarded moments and that might prove disastrous in the hands of the uninitiated. He who undeservedly asks and he who unlawfully explains will die or incur each other's enmity.[2]

It is only when the brahmin has learnt to control his tongue in this manner that he can use it effectively. His instruction will then impress itself on the minds of his listeners. Only on one occasion may he use the sacred word of power that might injure others, and that is in self-defence. A brahmin is not allowed any implements to protect himself. His best armour is the sacred wisdom. He can use without hesitation the sacred word revealed by Atharvan and the Angiras. Speech is the only weapon for the brahmin; he can fight his opponents effectively with its aid.[3]

The Brahmin's Means of Livelihood

A brahmin should accept just enough food to satisfy his hunger. He should accept from the king, from his pupils who beg for him, and from the families for which he performs ceremonies.[4]

Thus he should live on charity. Manu has a threefold purpose in view in insisting on the self-imposed poverty of the brahmin. First, a brahmin with a few worldly goods will have no power; there will be no fear of theocratic tyranny. Secondly, poverty will ensure for him freedom from external control. A brahmin should have liberty of thought and expression, and his energies should be concentrated on

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[1] II. 110.
[2] III. 11.
[3] XI. 33.
[4] IV. 33.

spiritual pursuits. Guidance in times of change in the climate of thought and custom must come from above, not below. Thirdly, the just reward for wisdom is not wealth but honour. Money is a poor compensation for spiritual eminence. The richest and the most sacred treasure of the brahmin is wisdom, not wealth. If he is not a slave to the sense of possession, he can be a master of all, and the world will spread its choicest treasures before him. The brahmin is entitled to everything in the world. It belongs to him by right of his supreme wisdom and functions. He eats his own food, wears his own clothes and bestows his own charity. Others thrive through his beneficence.[1]

This is the brahmin of Manu's theory: a man of spiritual enlightenment, humility, gentleness and poverty. The education of the rising generation, the ministry of religious and spiritual needs of family through knowledge of the super-physical and protection of Dharma are his main duties. He is the "head," the brain of the social organism.

Manu does not countenance theocracy. A wealthy brahmin can be a source of danger to the social order. His freedom from all social, economic and political pressures is best secured by self-imposed poverty. Manu is concerned here with directing our attention to the characteristics of the individual who represents the principle of wisdom in social life. All light and life descend from above; the best source and inspiration of social change is the spiritual elite, and not the mob of democracy. The brahmin is a repository of the wisdom of the Vedas, a man of strong moral stamina and he is the best guide of the society in all situations and intricacies of the social drama.

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[1] I. 100-101.

III. The Śūdra

Three Types of Śūdras

We now come to the discussion of the group corresponding to the student stage, the śūdra. There are three types of śūdras. We have already discussed the first group of the śūdra, the child, in the preceding section of this chapter. There remain the other two types, the undefined, psychologically immature adult and the non-Āryan or the stranger. Here, the word śūdra is used in both the psychological and the ethnical sense. Not a small portion of humanity is psychologically inchoate, mentally and morally backward. The consciousness within is just beginning to stir into activity. Such human beings belong to the category of śūdras. In order to participate fully and actively in social life, they have to assimilate the ethos, the mass of subconscious ideals and thoughts, of the higher and more enlightened strata of society. Education of the type described above can do them little good. But a close association with that spiritual and intellectual elite, combined with manual work can energise and quicken their inner consciousness very quickly and effectively. We see this process of upliftment through association with men in the case of domestic animals.

The Non-Āryan

But there is a śūdra of the third type that has to be provided for in any group. He is a member of an alien race, may be an immigrant from another country or may be a victim of subjugation by a stronger power. Meeting of peoples of different races is a common phenomenon. They leave their native country and migrate to another in search of opportunities for a better life. Also, a stronger power might invade another country and conquer its people and seek to impose its superior culture on the subjugated group. In all these

cases—the racially, culturally and politically different—the slow process of assimilation into a new mode of life, into a new ethos of folkways and mores, is essential if the smooth working of social life is not to be disrupted.[1] A comprehensive scheme of social life must make provision for all those types. Sociologically speaking, this type of śūdra falls in the same category as the Āryan child. As Manu puts it, every once-born, that is, culturally unassimilated, is a śūdra and will remain so till he receives the sacrament of the Vedas and is born a second time thereby.[2] These two groups of Śūdras cannot be given the Vedic sacrament.

But Manu would not suffer them to be reduced to slavery. The very fact of their being born from the body of Brahmā, even though they are the feet, establishes their integral unity with the rest of their fellow-men. And Manu, accepting the teachings of the Vedas, does not deny them the right of fair treatment. But he does not accept the position of their equality with the Āryan group. In fact, the concept of equality is entirely absent from Manu's social theory. No two groups are alike or equal. Each individual and group has its own allotted tasks and rewards.

Psycho-physical Basis of Śūdra's Status

The śūdra occupies a peculiar position in the social order. He cannot commit an offence causing the loss of his status; and since he has not received the sacrament of the Vedas, there are no duties laid down for him as they are for

[1] This process of assimilation of aliens, the śūdras, can be seen at work in India where the incoming Āryans came in contact with members of another race and attempted to absorb them into their body-politics, see Appendix 3, and in other parts of Asia where the ancient Āryans migrated as settlers and conquerors, see Part II. The reader must bear in mind that Manu's humanism in this matter is in strong contrast with the isolationistic attitude adopted by Plato and other Greek thinkers who considered all aliens as barbarians and reduced them to a status of slavery.

[2] II. 172.

an Āryan. Yet no obstacle should be placed in his way to fulfil certain parts of the Dharma as it applies to him.[1]

A śūdra is almost an " irresponsible " person, having no duties since he is not entitled to the sacrament. He is not subject to controls imposed by the Vedic sacrament, and consequently there is nothing that can rob him of his status. He is " once-born," but he cannot receive initiation as an Āryan child. Consequently the method of admitting him to the Āryan group has to be different from the one used for the Āryan child. The śūdra has to be given opportunities to advance in social and cultural status but within limits.

A śūdra, while he still wears his racial uniform, cannot be a judge[2]; nor can he undertake study of the sacred knowledge contained in the Vedas[3]; nor can he be made to bear the burden of sacrificial duties that are incumbent on members of the twice-born group.[4] These are not to be considered as disabilities or limitations. They are intended for the good of the śūdra himself. His best path of progress lies in service, manual work. That is what he is psycho-physically fitted for, and as he progresses in fulfilment of his duties he can become a part of the Āryan fold. If he fails in attending to his duties, dharma, he will cause confusion. He is as necessary for the social solidarity as are the three higher Āryan groups.[5]

The śūdra is, therefore, a co-worker with these groups for securing the ends of a harmonious life. His duty is service, but he is not a slave, he is a " free man ". If work with the other groups is not available, and if he is threatened with starvation for himself and his family, he can maintain himself by handicrafts. He may adopt those mechanical and practical arts by which the twice-born are best served.[6]

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[1] X. 126. [2] VIII. 20-21. [3] III. 156; IV. 99; X. 127.
[4] III. 178. [5] VIII. 48. [6] X. 99-100.

Social Mobility

As we have seen, Manu's social theory is based on spiritual metaphysics, psychology and ethics. Consequently, the mechanisms devised by him for a free, vertical circulation of individuals in society are qualitative, cultural, psychological and ethical, and not quantitative, biological, and economic. There is only one way to make a twice-born out of a śūdra, and that is through the slow process of his own evolution, which can be quickened by associating with other groups, so that he imitates them, and the example of their lives strikes deep and becomes inwardly grafted in his nature. Just as the student lives with his teacher for initiation into a higher form of life, so must the śūdra live with other groups in intimate contact, attending to their needs. Though he is psychologically immature or is of dark colour, Manu would have him stay even with the brahmin, so that he can profit by imitation and suggestion. Service of the brahmin will bring him reward in this and the next life. He who serves the brahmin gains all his desires. This is declared to be the best occupation for the śūdra. Other occupations will not benefit him as much.[1] To serve the brahmin who is well-versed in the Vedas, the householder, and the virtuous man, is the best path of progress for the śūdra.[2] Thus the social distance between the high and the low is eliminated when the two are brought into intimate and vital contact with each other.

And whenever a śūdra shows signs of progress, he should be given a chance to rise. If he discharges well his duties and lives the life of a good and virtuous man, he should be encouraged, but not given the sacrament as yet. As he strives with earnestness and without envy and imitates the example of the good and the holy, he will progress in this world and the next.[3]

[1] X. 122-23. [2] IX. 334. [3] X. 127-28.

Manu emphasises the ability of each individual to raise himself by his will. It is by personal exertion that a man can change the fibre of his inner being and determine his cultural or spiritual status.[1] Each soul is a spark of the divine life, growing towards a greater manifestation of his divinity, and it is the duty of the group to recognise that effort and reward it appropriately. And therefore if a śūdra is pure, is gentle in speech, free from pride, and lives with virtuous brahmins, he should be admitted to a higher status.[2] Furthermore, if a śūdra should enter the house of a brahmin, he should be treated as a guest and given hospitality. He should be fed along with the retainers.[3]

Manu cautions the upper three groups against having too large a number of śūdras in their midst. The smaller the unenlightened, unassimilated mass at the lowest rung, the better for them. An unduly large group—feet constituting the criterion of comparison with the rest of the physical organism—would only serve as a dead-weight on the rest of the community. It is therefore in the interests of the community to assimilate this class of people, and not allow it to outnumber the rest. A country where śūdras predominate, atheists abound and where the upper strata of society is outnumbered by the lower, will perish from disease and famine.[4]

Mixed Castes

The ninth chapter of the Śāstra contains some material on mixed castes that does not seem to harmonise with the parts just analysed. A major portion of this chapter, written in a harsh tone, contains remarks against the "mulatto". It reflects an attitude of mind that is alien to the general spirit of Manu's theory, and is in contrast

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[1] X. 42. [2] IX. 335. [3] III. 112. [4] VIII. 22.

with what we have said in the preceding pages in regard to the śūdra being brought into closer contact with the three Āryan groups. There is, for example, a long list of names by which to distinguish the offspring of inter-racial marriages.[1] They are assigned menial occupations,[2] and segregated in slums and dirty dwellings on the outskirts of towns and villages.[3] It is obvious that these are subsequent interpolations and represent an ossified class-society from which fluidity had departed. But immediately following these statements, there is a remark that a man is known by his behaviour, not by birth. A man of mixed origin, who does not belong to any specific group, who is not an Āryan but has the appearance of an Āryan, can be discovered by his behaviour. Behaviour, unworthy of an Āryan, harshness, cruelty, habitual neglect of duties, betrays the mixed breed. Behaviour is more significant than the accident of birth.[4]

It is not improbable that this was intended to serve as a warning against indiscriminate mixture and the disabilities to which offspring are likely to be subjected. However, the point to be emphasised is that Manu is not in favour of indiscriminate amalgamation, unless and until the worthiness of the śūdra has been tested by close association with the members of the higher groups. The śūdra should be accorded higher status on grounds of mental agility and moral probity. When he has learnt to behave righteously, he is *ipso facto* a member of the higher groups "in this world and the next".[5]

These are some of the mechanisms provided for the lifting up of the members of the lower groups to the higher. It is the duty of the privileged classes to see to the welfare of

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[1] X. 8-39. [2] X. 46-50. [3] X. 51-56.
[4] X. 57-58. [5] IX. 128.

the lower, to give them opportunities of intimate social contacts, to acknowledge their attempts at ethical conduct and to extend hospitality and courtesy to them. It is by means of this contact with the groups of cultural attainments that the members of the lower social order can rise. The śūdra should not be isolated because of his colour or assumed inferiority. If One Life is the source and ground of all of us, we cannot deny Him in the humblest of His creatures.

The śūdra in turn should fulfil his own dharma. The manual tasks assigned to him are not limitations imposed on him to 'keep him in his place' but are the means of his growth. A willing acknowledgment of his duties and their fulfilment without cavil or resentment, relying on the law that no effort for self-improvement can ever be lost, constitutes the dharma of the śūdra. In quiet acceptance and fulfilment of tasks brought by karma and dharma by members of each group lies the peaceful progress of the individual and the social order as a whole.

This brings our study of Manu's first social institution to a close. Education is intended to enable the child to gain a full mastery of his instruments, thoughts, desires and actions, to enable him to go through a course of training to awaken into the life of the Spirit. While paying attention to the child, Manu does not ignore the other type of child who is still "a candidate for humanity," for mental and moral adulthood. Mechanisms for assimilation of both types of individuals are provided for. The process is association with the teacher in the case of the "twice-born" child and contact with the Āryan group in the case of the non-Āryan. Service to the teacher and parents, meditation, simplicity, self-control, and study are the mechanisms in the case of the former; imitation and service of the higher groups for the latter. Certification by the teacher entitles the student

to enter the family life; mental and moral progress are the criteria of admission into the higher status for the latter. By these means Manu has sought to solve the problem of education.

CHAPTER VI

THE FAMILY-ECONOMIC INSTITUTION

Over and over again we find in the Śāstras statements affirming the supreme value attached to the household life, as we shall see presently. In this Hinduism differs somewhat from Christianity, as held by the great majority of its adherents. Among the Roman Catholic and the Greek Christians celibacy, following the dictum of St. Paul, is regarded as a higher state than that of marriage, since the celibate can devote himself, or herself, wholly to religious matters, while the married man, or woman, must needs mix much in the matters of the world. This division between the sacred and the secular is alien to the spirit of Hinduism, which sees God immanent in everything, and teaches that He can be as truly served in the home as in the jungle. . . . This difference in the view of religious life is largely due to the fact that Christianity has lost sight of the fact of reincarnation; the Christian thinks that he has but one life, the present one between cradle and grave, and that on this life his ever-lasting fate depends.

Dharma, Duty, certainly comes first and is to rule the whole life; but Pleasure not contrary to Dharma, Profit not contrary to Dharma, these also are recognised as rightful parts of human life. And this is the maxim of the life of the householder. It is to be full of duty, duty faithfully discharged; but it is redolent of pleasure—pleasure in conjugal love, pleasure in parentage, pleasure in the little ones that fill the household ways with laughter. This natural happiness is as much God-given as strenuous labour and heroic death, and this should fill with its glow and beauty the righteous household life.

But the householder may be said to play the part of each caste in his household: for as a priest of the household, he is a brahmin; as protector of the household, he is as a kṣattriya; as provider of the household, he is as a vaiśya; as servant of the household, he is as a śūdra. Everywhere in noble human life we see service; and the householder incarnates service.

He must have a strong character, otherwise he will not be an ideal Gṛhastha. There is too much tendency in modern India to lay stress on the softer virtues and to ignore the sterner, but the presence of the sterner virtues is vital for the national welfare . . . Justice, strength, vigour, defence of the right—these are equally needed.[1]

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[1] Besant, Annie, *Hindu Ideals*, Annual Convention Lectures, Theosophical Society, 1907.

EDUCATION over, the individual moves on to the second stage of his life, that of the householder. He is equipped with the necessary knowledge and he knows the real purpose of life. Education has fitted him in all respects for his new task. The second stage is intended to give him an opportunity of satisfying another side of his nature. Desire for satisfaction of biological needs, for building a family, and for property has to be given its due share, but with an eye to the development of his higher Self.

Plan of the Chapter

This chapter is devoted to a discussion of the family institution, gṛhastha āśrama, and the economic group, vaiśya varṇa. The psychological basis of both is desire. Under the former come marriage and family. Marriage is a legal institution, its basis is biological, though, according to Manu, it should be governed by ethical considerations. But family comes into being as soon as a child is born. The presence of a child starts a series of new relationships and involves new responsibilities for the married couple.

Desire manifests itself in many ways; sex is one form of it, property is another. The basis of the economic institution is also desire. Through desire, the Īśvara projected Himself into the universe and made that universe a part of Himself. Desire is not to be curbed; it has to be accepted and given its due share of attention. It forms the basis of both the family and the economic institutions. To each of these are attached certain ethical values. This chapter falls, then, into the following outline:

1. *Āśrama*, Gṛhastha.
   i. Marriage—biological and ethical aspects.
   ii. Family—educational and ethical aspects.

2. *Varṇa*, Vaiśya. Economic group.
   i. The occupations.
   ii. Their ethical basis.

I. MARRIAGE

Nature and Place of Woman

Woman, according to Manu, should be protected and honoured at all stages of her life. Her father should protect her in her childhood, her husband in her youth, and her son in her old age. Woman should not be left unguarded.[1] The father who does not give his daughter in marriage at the proper time, the husband who does not approach her in due season, and the son who does not protect her when her husband is dead, should all be reprehended.[2]

But this is not intended to suggest that she should be closetted in the house by compulsion. She has certain duties; she should keep the household accounts, keep the vessels clean, attend to the religious duties of the family and prepare food for the members.[3] The performance of these duties ensures her safety and progress. No extraneous protection can be of much use if she neglects her duties. Woman guarded in the house by trustworthy and obedient servants cannot be said to be well-guarded; she who is self-protected is best protected.[4]

Women should be honoured and adorned by fathers and brothers, by husbands, and also by brothers-in-law. Where women are honoured, the gods rejoice; but when they are neglected, all rites and ceremonies are fruitless. Where women grieve, that family quickly perishes. But where women do not grieve, it ever prospers. Houses on which

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[1] IX. 4-5. [2] V. 147-49.
[3] IX. 10-11. [4] IX. 12.

unhonoured women pronounce a curse perish as if by magic.[1] Woman is the instrument of prosperity, a source of joy to the gods, and she deserves honour from all.

But she can work her own ruin. Manu gives the circumstances under which she is likely to go astray. Drinking, associating with men of easy morals, separating from her husband, roaming around, sleeping late, and dwelling with other men: these are the six causes of her ruin.[2] She may neglect her appearance, succumb to artificial stimulation, become heartless, disloyal to her husband, given to excessive love of bed and ornaments, may harbour impure desires, be wrathful, dishonest, or malicious.[3] In the company of such women no sacramental rites should be performed. That is the law. For those who are destitute of moral strength, know not the Vedas, and are impure and false, there are no rites.[4]

Woman should consider her marriage a sacrament, and should discharge the duties befitting her life. Her residence in her husband's house after she is married is equal to the boy's residence with the teacher; and the discharge of the household duties constitutes her daily worship.[5] Her husband should be everything to her. Through devotion to and love for him, she fulfils her duty and develops her highest possibilities. Whatever be the qualities of the husband with whom she is lawfully united, such qualities she assumes, like a river united with the sea. Akṣmala, a woman of low birth, united with the sage Vaśiṣta, and Sarangi, united with the sage Madanapāla, became worthy of honour. These and other women of humble parentage attained eminence by following their husbands' good qualities.[6] When a woman observes the sanctity of her marriage, serves her husband,

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[1] III. 55-58. [2] IX. 13. [3] IX. 14-17.
[4] IX. 18. [5] II. 67. [6] IX. 21-24.

and attends to the household duties, she is entitled to equality in study and worship with her husband. Without her no sacrament is valid. If a wife obeys her husband, she will, for that reason, be exalted in heaven.[1]

Woman occupies an exalted place in the social order. The arduous task of motherhood, which is her natural function, awaits her. To be mothers were women created, and to be fathers men. Sacred ritual is therefore ordained in the Vedas to be performed by the husband with the wife.[2] To deny her that right is to deny her the legitimate joy of creation. If she seeks her self-fulfilment, she will find it only through recognition of her duties of loyalty, service, comradeship in study and worship, and motherhood. This is her path of progress.

Biological Aspects of Marriage

A human being is endowed with biological needs which will brook no suppression. A social order that does not provide for the natural needs of its members is doomed to failure. The life of spiritual pursuits, which is yet to come in the last stage of life, requires by way of preparation a sublimation of desire in the earlier stages. The life of an ascetic, given to serious meditation and contemplation, is an arduous task, and its success depends upon the consistency of the individual's early life. A life of balked desires is not in conformity with Manu's ideal; a suppression of legitimate desires of sex and wealth distorts and cripples the soul. The individual should, therefore, be given an opportunity for the satisfaction of his desires. Marriage, family, and wealth, if properly used, are not antagonistic to the development of the highest personality. Our candidate for spiritual enlightenment has to pass through this phase of life.

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[1] V. 155.

[2] IX. 96.

Forms of Marriage

There are eight forms of marriage. The Brahma and Prajapatya marriages are more or less similar. The bridegroom is selected by the parents. He is a man of learning. The daughter, duly dressed, is offered by the parents and the bridegroom takes the vow to associate her closely with all his activities. In Daiva marriage, the bride is offered by the parents to the priest and the marriage is decided upon during the course of the sacrament. The Araha marriage is celebrated by the bride's father on receiving an assurance from the bridegroom that he and his daughter will live together in conformity with Dharma. The Gandharva marriage is based on mutual consent. The bridegroom selects the bride. Romance, outraged parents, absence of ceremonial solemnisation characterise this type. In Asura marriage, the bridegroom purchases the bride for a price. In Rākṣasa marriage, the bride is a prize of war, while, the last, the Paiśacha, is of the lowest type. The bride is overpowered, made helpless through drugs or drink, is unconscious, off her mental balance.[1] The first four forms of marriage are "blameless"; there is nothing unbecoming or immoral about them. But the second four are "blameworthy" and should be avoided.

The first four, in which the element of desire is controlled and which are based on the intellectual and moral competence of the parties concerned, help not only the progress of the couple but also of their ancestors and descendants. The children born within such sacred wedlock will be great souls.[2] But from the second four marriages will be born children who will be cruel, will speak untruth, and will hate the Vedas and the sacred law.[3]

Manu would thus try to eliminate all that goes by the name of "romance". He would put marriage on a

[1] III. 27-34. [2] III. 37-39. [3] III. 41.

mental and moral plane. The sex urge there certainly is, but it should be brought under control of intelligence. Marriage should be arranged by parents. One should marry first and then learn to love, and not "fall in love" and then marry. That would not be real love, it would be desire, and desire should be brought under control as much as possible. In a marriage, based on a law higher than mere lust, one develops virtues which otherwise would not find a place in his life.[1]

Eugenics

Manu advises endogamy, that is marriage in one's own group. Such marriages will attract souls of similar nature, and there need be no fear of confusion of castes. There is a law according to which a soul takes birth in a family that can supply the necessary psychic elements and environment that will aid his evolution. A child of harmonious nature, sāttvic, for instance, is born in a family of brahmins, and so on. A child born of parents of the same group will inherit their biological, mental and moral traits. But when there is a difference, between the temperaments or the groups of the parents, the child will be like one parent or the other.[2]

Manu is averse to indiscriminate amalgamation of different ethnic stocks. Men of the upper three groups who marry women of the śūdra group in their folly soon degrade their families and their children to the state of a śūdra.[3] A brahmin who takes a śūdra wife to bed lowers his mental and spiritual status; if he begets a child, it will not be of

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[1] IX. 89.

[2] X. 5-6. It will be recalled that Manu's classification of human personalities is based on psychological differences. The brahmin is a man of harmonious and intellectual nature (jñāna), the warrior is the active type of individual (kriya) and the vaiśya is a man of desire (icchā). It is in the light of these psychological differences that the above statement concerning endogamous marriage is to be taken.

[3] III. 15.

the brahmin type. Gods and ancestors will accept no offerings and guests no hospitality from a man married to a śūdra wife. There is no expiation for the man who kisses a śūdra woman, is tainted by her breath, and begets a son by her.[1]

Manu, however, seems to have realised that in any region more than one race of people live at any time, and their members cannot live wholly apart from each other. There is bound to be some amount of race-mixture. This, he permits, with certain reservations. The first marriage of members of the twice-born groups must always be with a woman of their own group. But those who, through desire, wish to marry again, must follow a certain fixed order.[2]

Manu gives detailed instructions with regard to the selection of a wife. A girl coming from a family where there is no male child, and where the Vedas are not studied, should not be accepted in marriage. Nor should one marry a red-haired girl, one with too much hair, a quarrelsome, sickly woman, or one that bears inauspicious names. One should marry a girl who is free from physical defects, who has an agreeable name, is graceful of gait like a swan or an elephant, has a moderate quantity of hair on the body and on her head, small teeth and soft limbs.[3]

These are Manu's views on eugenics. They combine physical, ethical and metaphysical considerations. The element of desire in marriage should be controlled. Marriage should take place in families of the same social, cultural and spiritual status. Racial amalgamation, unless based on evidence of moral and mental attainments on the part of the outsider, should be avoided. Precautions should be taken with regard to the physical health of the marrying couple.

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[1] III. 17-19. [2] III. 12. [3] III. 7-10.

Ethical Basis of Marriage

The whole subject of marriage is put on an ethical plane. Marriage should be treated as a sacrament. In it, two complementary halves are brought together to make a complete whole. It is more of a psychic bond rather than the merely physical. The husband is born of the wife in his child. The three become psychically intertwined.[1]

This psychic union cannot be easily repudiated. There is no way of escaping its sanctity, barring a few exceptional circumstances, once the bond has been forged. Neither by sale nor by repudiation is a wife released from her husband. Such is the law. Once is the partition of inherited property made; once is a maiden given in marriage; once does a man say, "I will give." These three acts are done once only.[2] Mutual fidelity should continue until death; this may be considered the sum and substance of the highest law for the husband and wife.[3] A man receives his wife from the gods, he is linked with her from the past, and he must honour her and protect her. This is his duty.[4]

Love for each other and acceptance of mutual obligations of service is real loyalty. Such comrades will not be rent asunder either in life or in death. They will help each other's spiritual progress in or out of the body. Though destitute of virtue, pleasure-seeking, devoid of good qualities, yet a husband must be worshipped by a faithful wife as a god. No sacrifice, no vow, no fast can be performed by a woman without her husband. If she obeys him, she fulfils her part, she will be exalted in heaven. A wife that wants to be with her husband even in death should never displease him;[5] she who controls her thoughts, words and deeds, does not disgrace her husband, will live with him even in death.[6]

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[1] IX. 8. [2] IX. 6-447. [3] IX. 101.
[4] IX. 95. [5] V. 154-56. [6] V. 165.

Widowhood

In the case of her husband's death, the wife should keep her fidelity by a pure life, by meditation and prayer for his onward progress into the realm of the Beyond. Until her death, she should be patient, self-controlled, chaste, and fulfil the duties prescribed for her as though her husband were living. Thousands of individuals lived celibate lives from their youth and went to heaven without marriage or off-spring. A wife who remains pure after the death of her husband will join him in heaven, even if she has no children.[1] A widow should honour the memory of her husband by a pure life. She should not have illicit relations with another man. That is yielding to desire. Fidelity is the main virtue of widowhood as of married life. A woman who, from desire to have off-spring, violates her duty toward her deceased husband brings disgrace on herself. Offspring begotten of another man, or of another man's wife, is unlawful. Nor is a second husband necessary for a virtuous woman. She who forsakes her husband because he belongs to a lower group, and has relations with a man of a higher group, is a contemptible woman. By violating her duty towards her husband she lowers herself to the animal stage.[2]

However, should a childless widow desire to have a child, she should be allowed to beget one from a relative of her husband by special permission. A brother-in-law or another relative of her dead husband should be selected to approach her. He should come clean, remain silent, give her only one child. One child is enough, according to law, though some sages are prepard to allow two. But when the purpose of the meeting such as this is over, these two should behave towards each other as a father and daughter-in-law. If they deviate from this rule and act under the impulse of

[1] V. 158-60. [2] V. 161-64.

carnal desire, they should both be considered dishonourable people, as persons who defile the bed of a daughter-in-law or of a teacher.[1]

Divorce

After considering marriage as a highly ethical institution, Manu states, at great length, the grounds on which a legal dissolution is allowed. These grounds are summarised in Manu's words here: A husband should live with his wife for one year even if she hates him. After that they must part. She who disrespects her husband, is passionate, drinks, is of bad conduct, rebellious, diseased, mischievous, should be superseded by another wife. On the other hand, a woman should not be compelled to live with a mad husband, a mentally defective man, a eunuch, one destitute of manly strength, or one afflicted with diseases. She should be allowed to separate from such a husband after receiving her share of property.[2]

Further, a husband should live with a barren wife or with one whose children die, for ten or eleven years, but must separate from a quarrelsome wife immediately. A sick wife, kind to her husband and virtuous in conduct, may separate if she desires. She should never be disgraced.[3]

Thus, three facts stand out quite prominently in the whole discussion of marriage, widowhood, and child-begetting. First, we should accept the presence of desire. It is a part of human nature. But it must be transmuted. Secondly, marriage should be based on intelligence, not on impulse. A man equipped with the wisdom of the spirit is best entitled to marry. When married, he must exercise self-control. He should not allow passion to dominate him. Thirdly, when the wife is dead, the husband should live like

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[1] IX. 59-63. [2] IX. 77-80. [3] IX. 81-82.

a bachelor. If desire persists, he should marry from a lower group. In the case of the woman, she should remain pure and controlled. But if desire persists, she should be allowed to beget a child or two in the manner indicated above, and nothing more.

II. FAMILY

Family, the First Primary Group

As Manu presents it, the family is the most significant of all social groups. Marriage should culminate in a family. The child is the central figure of this institution. Both parents see a summation of themselves in a child. He only is a perfect man who consists of three persons—his wife, himself, and his child.[1] The constituent unit of social life, therefore, is not the individual, but the trinity of the father, the mother, and the child. The family is not merely a legal institution but has its basis in human nature itself.

The family forms the earliest environment of the child, his first training ground in life; it is the first primary group. It moulds the behaviour of the growing child and sets its stamp on him permanently. Whether the child shall grow up to be a social menace or a well-adjusted individual, looking forward with joy to the adventure of a full, wholesome life, with all his faculties functioning at their best, is determined by the family.

The family is the support of all other groups, the student, the teacher, the hermit, the political group and the forest dweller.

Besides, one can discharge his duties to the entire social order only through the medium of the family. Each individual takes certain obligations before he enters the family

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[1] IX. 45.

stage. As a student, he is supported by other families when he goes round begging food for himself and his teacher. Later, as a hermit, and still later as a forest-dweller, he will have to be supported by the group. In these last two stages, he will be of no material use to the community. He will be concerned with his own spiritual pursuits. Thus the family-stage of his life is the only one in which he can pay back what he has taken from the group and accumulate what he has yet to take in the later part of his life. This is the ethical significance of the family. These two aspects of the institution, the educational and the ethical, will be discussed separately.

Educational Significance of the Family

The birth of the first-born child is the fulfilment of obligations to the race. That child should inherit the property. He is the child of duty. The subsequent children are born of desire.[1] The bearing of children, their nurture, the daily life of man, the performance of the sacred duties, conjugal happiness, the spiritual evolution of the ancestors and of oneself, all these depend on the family.[2] The prolonged infancy of the child, with the necessity of continued parental care, is one basis of the family. Father, mother, and child are nature's " practical syllogism ".

Further the family is the chief agency of transmission of the social heritage. The child watches and imitates his parents in his early years, and this moulds his life for ever. It is here that he develops social attitudes of love, friendship, and altruism. The noblest virtues of the human race grow in the hot-house of the family. The educative influence of the mother during the early years is incalculable. She is the first teacher of the child. The teacher of the Vedas is ten

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[1] IX. 106-7. [2] IX. 27-28.

times more venerable than an ordinary teacher, a father a hundred times more than the teacher, but a mother a thousand times more than the father.[1]

The father and the mother transmit to the child the social ideals and values. The process of transmission of social heritage and the formation of the growing personality of the child are only continued further in the educational institution under the guidance of the teacher.

Ethical Significance of the Family

But there is also an ethical significance of the family. It should be useful in promoting the spiritual progress of the living members as well as of the dead. It should help the former to realise their highest possibilities and the latter to move forward in their upward journey of the spirit, on the other side of life.

With these values in view, Manu devises five sacred duties or sacrifices. A family has five sacrificial-houses, as it were, in its household. These are the hearth, the grinding stone, the broom, the pestle and mortar, and the water-vessel. By using these five objects, human beings sacrifice the lower forms of life for their own and incur " sin ". Some small invisible creatures are burnt in the fire when it is lighted for cooking food; some are killed in grinding things; others in sweeping the floor; and others still in drinking water. To all these human beings owe debts.[2]

Five Debts

Thus, the householder does not live unto himself. He has duties to all beings whom he uses for his own existence, and these must be discharged properly. It is a sign of human

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[1] II. 145.

[2] III. 63.

culture and compassion to acknowledge these obligations and make amends in the following manner:

(1) By studying and teaching the Vedas, which is an offering to Brahmā, the Creator. (2) By giving food and water, which is an offering to the ancestors. (3) By pouring oblations in the fire, which is an offering to the Gods. (4) By giving food to animals, the sick, and the needy, which is an offering to nature's elements. (5) And, finally, by offering hospitality to guests and alms to students, which is an offering to humanity. He who discharges these five duties, while he is able to perform them, is not affected by the above-mentioned "five sins," even though he lives the life of the householder. But if he neglects them, he incurs the burden of undischarged duties.[1]

A family should daily keep in touch with the Vedas, the source of illumination, and perform the ceremonies due to the Gods. This is owning kinship with both the moveable and the immoveable creation.[2] The sages, the gods, the ancestors, the elements, and humanity, all expect service from the family. Hence a family that knows the Dharma should fulfil its obligations to them all. The sages are worshipped by the study of the Vedas, the gods by oblations in fire, the ancestors by post-mortem ceremonies, the elements by food given to the bird, the beast, the sick and the needy, and humanity by hospitality.[3] The family institution is the focal point of cosmic symbiosis.

Thus the family is something more than a casual meeting-ground of its members. They are linked to each other by ties of the past, and will be linked in the endless future. Fulfilment of mutual duties is the unifying bond of the family.

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[1] III. 69-72. [2] III. 75. [3] III. 80-81.

Significance of the Five Duties

Let us look a little closer at the rationale of the duties imposed on the family. The first duty is to the sages who gave the Vedas and have left behind them a rich heritage of spiritual wisdom. It is incumbent on the family to keep in touch with their teachings and pass them on to the rising generation. The family must keep up the level of culture so laboriously acquired, and at the same time transmit it to the safe keeping of the next generation. This is the family's duty to Brahmā, the Creator, to the sages, and to the human race. By attending to this first duty it is possible for each member to insulate himself from the Socio-cultural pressures of his little cosmos of empirical experience and line within the aura of inner Self, develop his highest personality.

The second duty of the family is to the Gods, the Devas, the invisible agencies that evolve alongside the man. They are fellow-travellers; to them, the family must offer oblations of clarified butter in the fire. This is their food. It is the Homa sacrifice performed for their sake.

The third duty is to the ancestors, the pitṛs. Those to whom we owe the physical heredity and who gave the early nurture deserve our grateful remembrance. They should not be forgotten because they are dead. Their memory should be kept alive and sacred by ceremonies at regular intervals, and they should be helped by meditation and prayer. These ceremonies should be conducted with the help of the priests who know the laws of the super-physical worlds. These ceremonies should be performed for the mother and the father—if they are dead—the grandfather, and the great-grandfather of the family. Manu goes into the subject of these ceremonies at great length and devotes a major part of the third chapter to its discussion.

The fourth duty is to Nature's elements, the bhūtas, those other invisible agencies that help the lower forms of life to

grow. These lower forms are consumed by man, as food; his gratitude to these agencies should take the form of food-offering placed on the ground in all directions, intended for the bird and the beast, the sick and the poor.[1]

And finally, comes the duty to humanity. This is discharged by offering hospitality to guests, to the houseless, and to the begging student.[2]

These are the five sacred duties by means of which the family becomes a highly significant institution in the social order to all forms of life, above, around and below. The members learn here to realise the oneness of all life and to do their share to keep the wheel of life moving. Thus alone can they prepare a better future for themselves and insulate the institution from forces of disruption and disorganisation. In the discharge of duties lies the strength and solidarity of the family.

III. The Economic Group

The chief characteristic of the economic group is desire. Desire is the unifying factor between the family and the economic group. There are no hair-splitting arguments concerning property in Manu Dharma Śāstra. The possessive instinct is a manifestation of desire. A human being can never remain contented if his desire is thwarted in any form. Moreover, the maintenance of the family institution is not possible without some economic resources. If the family is as significant as it is made out to be, its economic security has to be scrupulously ensured. The whole social order is dependent on the family. All the other groups derive their support from this institution. The student, the householder, the hermit, and the ascetic, these constitute four separate groups. But they

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[1] III. 92. [2] III. 94. [3] VI. 87.

all depend on the householder for their support.[1] As all living creatures subsist by absorbing cosmic energy, prāṇa, even so the four social groups subsist on the support of the householder.[2] According to the Vedas, the householder is superior of all the four groups, for he supports the other three. As all rivers flow into the sea, so men of all other groups find protection with the householder.[3]

It is therefore essential that there should be some earning members in the family. Economic pursuits serve a two-fold purpose: they satisfy the *desire* aspect of the individual, and they help to consolidate the family institution.

Professions Allowed

The male member of the family is enjoined to take up some occupation and become an 'economic personality,' a member of the vaiśya varṇa. The vaiśya should study the Vedas, discharge the sacred duties, give in charity, carry on commerce, banking, agriculture or tend cattle.[4] He should know the respective values of gems, pearls, coral, metal, cloth made from thread, of perfumes, and condiments. He should be acquainted with the manner of sowing seeds, the comparative merits of soils, and know all the weights and measures. He should know how to discriminate between good and bad commodities, calculate profit and loss on products of various countries, wages of servants, different languages, methods of preserving goods, and the rules of bargaining.[5]

Business Ethics

Competition should be eliminated from social life as far as possible. Competition is a law of the jungle, not of human society. The possessive instinct need not be so blind as to make one callous in the mad lust for wealth. Occupations

[1] VI. 87. [2] III. 77. [3] VI. 89-90. [4] I. 90. [5] IX. 329-332.

should be socially useful, morally uplifting. One need not take up a task that militates against personal and social welfare, nor should the body be abused. Desire for wealth must not be allowed to become a mania and defeat its own purpose.

Values cannot be divorced from economic pursuits. A vaiśya should not, for the sake of his subsistence, follow evil ways. He should live a pure, straightforward, honest life of a brahmin type.[1] A person who lives unrighteously, acquires wealth by underhand methods and by harming others will never be happy. Unrighteousness may not show its effects immediately but it grinds slowly and cuts off the man from the ground of his being. The offender may even escape the evil consequences of his actions, but they shall be visited upon his children and grand-children. Karma overtakes all. Therefore one should never turn his heart to unrighteousness even when he continues to suffer by adopting a righteous course of action. The unrighteous are easily overthrown.[2]

The vaiśya should seek a means of livelihood that causes as little pain to others as possible. He should employ means that are beyond reproach, are socially approved and physically unfatiguing.[3]

A vaiśya engaged in agriculture should be kind to animals; they are a part of his equipment, a means of his livelihood. They too have life and should be used kindly. He should not use untamed, hungry, diseased, injured animals, not those whose tails have been twisted. He should use broken-in, swift, beautiful beasts and not urge them with a goad.[4]

Duties

Study of the sacred scriptures, self-purification, meditation, non-injury to living beings, are the best means of

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[1] IV. 67-68. [2] IV. 11. [3] IV. 170-73. [4] IV. 2-3.

his happiness.[1] A vaiśya should not neglect his study. A constant reminder of the ultimate goal through daily study of and meditation on the sacred Word is his best protection. It will help to orient him to the ideal daily. Nor should the five-fold family duties be ever neglected, however pressing the demands of daily life may be. He should devote time to the study of those subjects that elevate his mind, give him a fresh accession of strength and efficiency in earning a livelihood, promote his interests in every walk of life and deepen and heighten his capacity for understanding the Vedas.[2]

Finally, the individual engaged in the task of earning his daily bread, should learn to be content. Not jealousy of other's riches, not competition with them in amassing wealth, but generosity of heart in giving, right charity, fair play and fulfilment of the tasks appropriate to his temperament are the best means of his self-fulfilment. Contentment is doubly necessary for a man of desire and he must strive hard to cultivate it; for happiness has contentment for its root, and the root of unhappiness lies in discontent.[3]

And, finally, he should receive, according to his means, every guest that comes to his house. He should offer him a seat, food, couch, water, roots and fruits.[4]

In this manner, it is possible for one, engaged in the hustle and bustle of worldly life, to make spiritual progress and develop his highest Self. One should not be lost in mad pursuit of things that do not matter much and have no relevance to the ultimate purpose of human existence. If he is his own friend, he should guard his own interests, keep a watch over his company, not associate with heretics, people who follow forbidden paths, who live like cats and

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[1] IV. 147-49; IV. 14, 21.
[2] IV. 19-20.
[3] IV. 171.
[4] IV. 12.

herons, rogues and logic-choppers, arguing endlessly against eternal verities.[1]

Principles Underlying Charity

It is gracious to give when one has the means. Charity is one of the major duties of the vaiśya. But he must guard against indiscriminate philanthropy. Wealth, earned with hard work, is not to be thrown away. He must judge the merits of each appeal made to him for succour, and not allow himself to be carried away by high sounding claims made by hypocrites and pretenders to high spiritual calling. A discerning person should not even give water to a brahmin if he acts like a cat or a heron and is ignorant of the deeper truths of life. Wealth earned by hard work and rightful means should not be wasted. Both an ignorant giver and receiver sink like a boat full of stones. A covetous man who displays the flag of virtue is a hypocrite, a deceiver, a detractor of others' merits, is very much like a cat; and one who has a cruel disposition, is bent only on gaining his own ends, is dishonest and pretends to be gentle, is like a heron.[2]

Summary

This is a broad outline of the second institution of Manu. It is so planned as to help the householder to fulfil his allotted tasks and develop the best in him. There should be no balked desires, no repressions. A sane society must provide for satisfaction of desire, one of the basic urges of human nature. Wife, children, home, means of livelihood and a modicum of security conduce to the emotional and spiritual contentment of man. It is only then that he can fulfil satisfactorily the obligations that his status in the

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[1] IV. 29 [2] IV. 192-96.

group imposes on him. The happiness and contentment of the individual and social harmony are obverse and reverse of the same coin.

But this varṇa-āśrama is also only a means, and not an end in itself. It is intended to help the man on his way. Earthly existence is brief, short-lived. The relentless wheel of births and deaths keeps moving. The individual can only get out of life what he puts into it. A life of virtue and self-sacrifice ensures happiness and freedom. Inflicting no pain on any living creature, a man may accumulate spiritual merit like an ant that ultimately makes the hill. Harmlessness and compassion accompany him to the next world. Thither, nobody keeps him company: neither father, mother, wife, relations nor friends. Alone is each person born and alone does he die. Alone does he reap the effects of the causes he has set in motion. He moves in single file on this path; only an increasing awareness of the unity of life above, below and around abides. When one dies, his relatives leave him like a log of wood or a clod of earth. Only the quintessence of his earthly toil and self-direction and ascent into the life of the Spirit remain. Every effort put forth by him will illumine his path in that Land of Gloom that is difficult to traverse alone.[1]

When the "five debts" have been paid, when grey hairs begin to make their appearance and when grand-children are born, the second stage of life should be considered as coming to a close. It is time to prepare for the return journey. The householder should now hand over everything to his son and live in the house in a completely detached manner. Alone he may meditate in the sanctuary of his heart. This has to be the mode of his life from now on and, relieved of the daily distractions, he will move faster in the direction of freedom and self-fulfilment.[2]

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[1] IV. 233-42.

[2] IV. 257-60.

CHAPTER VII

THE POLITICAL INSTITUTION

The Indian mind has always been profoundly intuitive in habit even when it was the most occupied with the development of reasoning intelligence, and its political and social thought has therefore been always an attempt to combine the intuitions of life and the intuitions of the spirit with the light of the reason acting as an intermediary and an ordering and regulating factor. It has tried to base itself strongly on the established and persistent actualities of life and to depend for its idealism not on the intellect but on the illumination, inspirations, higher experiences of the spirit, and it has used the reason as a critical power testing and assuring the steps and aiding but not replacing the life and the spirit always the true and sound constructors. The spiritual mind of India regarded life as manifestation of the self: the community was the body of the creator Brahmā, the people was the life-body of Brahmā in the *samaṣti*, the collectivity, it was the collective Nārāyaṇa, as the individual was the Brahmā in the *vyaṣti*, the separate jīvā, the individual Nārāyaṇa; the king was a living representative of the Divine and the other orders of the community the natural powers of the collective self, *prakṛtayah*. The agreed conventions, institutes, customs, constitution of the body, social and political in all its parts had therefore not only a binding authority but a certain sacrosanct character. The right order of human life as of the universe is preserved according to the ancient Indian idea by each individual being following faithfully his *svadharma*, the true law and norm of his nature and the nature of his kind and by the group being, the organic collective life, doing likewise. The family, clan, caste, class, social, religious, industrial or other community, nation, people are all organic group beings that evolve their own dharma and to follow it is the condition of their preservation, healthy continuity, sound action. There is also the dharma of the position, the function, the particular relation with others as there is to the dharma imposed by the condition, environment, age, yuga dharma, the universal religious or ethical dharma, and all these acting on the natural dharma, the action according to the *svabhāva*, create the body of the Law The ancient theory supposed that it is an entirely right and sound condition of man, individual and collective, a condition typified by the legendary Golden Age, Satya Yuga, Age of Truth, there is no need of any political government of State or artificial construction of society, because all then live freely according to the truth of their enlightened self and God-inhabited being and therefore spontaneously according to the inner divine Dharma. The self-determining individual and

self-determining community living according to the right and free law of his and its being is therefore the ideal. But in the actual condition of humanity, its ignorant and devious nature, subject to perversions and violations of the true individual and the true social dharma, there has to be superimposed on the natural life of society a state, a sovereign power, a king or governing body, whose business is not to interfere unduly with the life of the society, which must be allowed to function for the most part according to its natural law and custom and spontaneous development, but to superintendent and assist its right process and see that the Dharma is observed and, in vigour and negatively, to punish and repress and, as far as may be possible, prevent offences against the Dharma. A more advanced stage of corruption of the Dharma is marked by the necessity for the appearance of the legislator and the formal government of the whole of life by external or written law in code and rule; but to determine it apart from external administrative details was not the function of the political sovereign, who was only its administrator, but of the socio-religious creator, the Ṛṣi, or the Brahminic recorder and interpreter. And the Law itself written or unwritten was always not a thing to be newly created or fabricated by political and legislative authority, but a thing already existent and only to be interpreted and stated as it was or as it grew naturally out of pre-existing law and principle in the communal life and consciousness. The last and the worst state of society growing out of this increasing artificiality and convention must be a period of anarchy and conflict and dissolution of the dharma, Kali Yuga, which must precede, through a grey-red evening of cataclysm and struggle, a recovery and new self-expression of the spirit in the human being.[1]

HAVING completed the first two quarters of his life, the individual enters upon the third, the stage of action or civic and national service. Paradoxically, this is also the stage of retirement from the arena of activity.

The group corresponding to this stage is the one that is engaged in political, administrative and military affairs of the nation, the kṣattriya, the man of active temperament. The outstanding characteristic of this group is physical prowess, capacity for organisation and management. It is expected to be always ready to serve the other groups, protecting them from internal disorder and injustice and external attack.

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[1] Śrī Aurobindo, *Foundations of Indian Culture*, pp. 385-87. New York, 1953.

Plan of the Chapter

Here also the individual and the group will be discussed separately. We begin with the individual, the vānaprastha, literally a forest-dweller, or, to describe him in modern terminology, a pension-holder living in the suburbs. This is followed by the discussion of the corresponding group, the kṣattriya, the ruler, the state employee, the politician and a man belonging to the fighting forces. Since the Text contains a considerable body of material dealing with the state, its governmental machinery and functions, an attempt will be made to outline Manu's theory of the state in some detail.

The state, according to him, is composed of three constituent elements: the physical, the political and the spiritual. The physical comprises population and territory; the political comprises the government, the agency for expression and enforcement of its will. The government is composed of three departments, the executive, the judiciary and the legislative, with their powers clearly defined and separated. This is accompanied by a brief statement of the principle governing the division of powers between the central government and the local units. The third element of the state is the spiritual. It pertains to its freedom from external control or interference and its ability to pursue its own independent line of action. The soul of a people must be free to work out its destiny, unfettered by external agencies. The state should be able to establish relations with other states on a basis of equality and declare peace and war. To complete the discussion, a brief statement of the functions of the state, as mentioned by Manu, will be added. The material of the chapter will, therefore, be presented according to the following outline:

I. *Āśrama*. The hermit or the recluse, the vānaprastha.

II. *Varṇa*. The ruler, the politician, the civil and military personnel.

III. *The State*:
- A. Physical basis: territory and population.
- B. Political basis:
  1. The Executive.
  2. The Judiciary.
  3. The Legislature.
  4. Local Government.
- C. Spiritual basis:
  1. Sovereignty.
  2. Foreign Relations: Peace and War.
- D. Functions of the State.

I. The Vānaprastha

Literally, the vānaprastha is a forest-dweller. Actually, he is a man who has completed the life of desire, has retired from the social arena and gravitates towards seeking shelter in a forest for the remainder of his earthly existence. But this also is the period of dedicating his energies and experience to the general good. With the appearance of the marks of age, the greying of hair, the birth of grandchildren, it is time to abandon the worldly pursuits and devote oneself completely to the life of Spirit and the general human welfare.[1] But if he is not prepared to leave behind his family and enter the monastic life in the forest and if he is a man of active temperament, he can continue to live with his family and, like a watcher, help and guide with his advice and experience.[2] But it has to be clearly understood that action at this stage of life is different from that of the family life. The motive force during the latter was worldly pursuits, but here it is the service of fellowmen, without any hope of reward or gain.

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[1] VI. 1-2.

[2] VI. 95.

Two Types of Action

Action is of two kinds. One kind finds expression in the world of objects; it is concerned with the world of things and men. The other is subjective action. It functions in the world of thought. The vānaprastha must select a type of action in accordance with his temperament (svabhāva). He may retire into the forest and, by meditation and prayer, send out a steady stream of thought and good-will to all creation. Or he may continue to stay with his family and take part in civic and social affairs in a perfectly detached, impersonal manner. These two types of action are the same. The energising motive behind both is service, not self.

This stage of retirement-cum-action is psychologically significant. The life of complete retirement, which is to follow in the next quarter of life, will demand a more exacting discipline. It will involve the strain of yoga and the individual has to be prepared for it gradually. Also, the mind, so far immersed in worldly pursuits, has to be slowly oriented to a life of detachment and yogic discipline. Conversion, which is a sudden psychological change, is an unusual phenomenon but a gradual adjustment to the life of Spirit is at all times possible.

There are other practical considerations for this life of withdrawal. Manu wants this fairly integrated individual, whose physical, biological, and psychological needs have been fully satisfied, to retire at this stage, so as to eliminate competition from social life. Old men sticking to their jobs till death removes them are an obstacle to the younger generation. The latter must feel free to experiment and achieve, withal under the guidance of the elders. To insist on complete withdrawal of the vānaprastha to the forest would mean a loss of his valuable experience to the society. He can, therefore, be in the world, but not of it.

Therefore, the proper person to take part in the political affairs of the nation is the vānaprastha. A man of stable character, initiated into the ways of love and kindness during his passage through the family stage, he is bound to serve well the cause of the national and civic welfare. He can be expected to work without any hopes of reward and his guidance will be helpful. His inner vision is bound to be clearer and more accurate than that of an aggregate of the inexperienced proletariat.

When he has discharged the duties of the family life in accordance with the sacred injunctions, he should hand over everything to his son, living in the house in an absolutely detached manner. Alone he may meditate in the sanctuary of his heart. This is the mode of life now prescribed for the man in the third stage of life. If he conducts himself thus, he can be sure of advancing towards his goal.[1]

Should he decide to retire to the forest, he should build himself a small hut. He should go on with his daily meditation and self-study. His food should be simple, mostly of fruits and roots, his garments equally simple and inexpensive. He should try to bring his thoughts and desires under control and get used to a life of hardship and frugality. He should be friendly to all, liberal in sharing what little he has, be compassionate to the creatures of the wild.[2] Simplicity, study, meditation, good-will towards all should be the hall-mark of a man at this stage of life. This is his preparation for a life of complete withdrawal, renunciation, for a life of more concentrated effort at self-knowledge during the next stage of his life.

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[1] IV. 257-60.

[2] VI. 7-32.

II. The Kṣattriya

The kṣattriya group corresponds to the stage of semi-retirement outlined above. The word kṣattriya should be understood to refer to the group of people that is concerned with the political, the administrative and the military affairs of the state. This word has been generally made to stand for the fighting class, but that is not Manu's idea. A kṣattriya is mainly concerned with the political life of the group, in any one of the three fields indicated above. His duties are the protection of the people, charity, sacrifice, study of the Vedas, and non-attachment to objects of the senses.[1]

Thus, the spirit of service, efficiency which comes out of study and personal discipline, and freedom from corrupting influences of office, should be the outstanding characteristics of him who would shoulder the responsible task of protecting and serving the people. A kṣattriya should be guided by these principles in life. He is very much like the hermit, but with the difference that he is engaged in the arena of political affairs. He should be ready to lay down his life, if need be, in the service of the group. This is his duty and the path of self-fulfilment.

III. The State

A. Physical Basis

We now come to the discussion of the state as conceived by Manu. The first constituent element of the state, as already remarked, is the *physical*. The king should settle in a country which is open and has a dry climate, where grain is abundant, which is inhabited by Āryans, is not subject to

[1] I. 89.

epidemics, is pleasant, where vassals are obedient, and where the people can find their livelihood.[1] These constitute the physical basis of the state.

B. Political Basis

The second element of the state is the government, the agency for the expression of the collective will. It is composed of three parts, the executive, the judiciary, and the legislature.

1. THE EXECUTIVE

a. The King

The executive should be composed of three parts: the head of the state, who may be a king or a president; the cabinet; and the civil service. The king has the divine right to rule. Manu may be said to subscribe to " the divine right of kings " theory. But his emphasis is on the *divinity*, not on the right. This is different from " the right divine to rule wrongly," as an English historian has put it. The ruler should be considered divine and he must so carry himself. The Lord created a king for the protection of all, taking eternal particles of Indra, of Wind, of Yama, of the Sun, of Fire, of Varuṇa, of the Moon, and of the Lord of Wealth. Because a king has been formed of the particles of these Gods, he excels in power. Sunlike, he dazzles all eyes and minds, and none on earth may dare to gaze at him. Even a boy-king should not be treated as a mortal. He is a God in a mortal body.[2] He in whose favour reside the Gods of fortune and victory, in whose anger abides death, is formed of the lustre of the Gods.[3]

[1] VIII. 69. [2] VII. 3-8. [3] VII. 11.

Duties of the King

This is a metaphorical way of saying that the ruler should be a philosopher-statesman. It is only a righteous ruler who can be divine. He is not an idol to be worshipped; there must be something worthy to be worshipped in him.

He should emulate the energetic action of Indra, of the Sun, of the Wind, of Yama, of Varuṇa, of the Moon, of Fire, and of the Earth.[1] He should study the Vedas, serve the brahmins and the aged, be humble in demeanour, study the science of government, of dialectics, and of the inner life, endeavour to control his senses, desist from hunting, gambling, over-sleeping, censoriousness, relations with women, wine and dancing, tale-bearing, violence, treachery, envy, slander, seizure of property of the people, reviling and assault. He should avoid all these; they are harmful to a king. Between vice and death, the latter is preferable. A vicious man creates hell for himself; a man free from vice goes to heaven.[2]

The ruler should subject himself to strict self-discipline so that he may be given the vision to carry on the nation's affairs. He should be spiritually regenerated every day by meditation and study of the Vedas so that the performance of his duties becomes easier.

King Subject to the Rule of Law, Dharma

Notwithstanding his absolute power and authority, the king should consider himself subject to the rule of Law, Dharma, which no earthly monarch dare ignore. Dharma rules monarchs and men alike. The king's mace of power is only a reflection of the Dharma-Danda, the Rod of Divine Power.[3]

[1] IX. 303-312. [2] VII. 37-52.

[3] Translation of Dharma-Danda as punishment is very misleading. Dharma is Law and Danda is the Rod. Dharma-Danda is the Rod of Law.

For the king's sake the Lord sent forth his Son, formed of His own glory, the Dharma-Danda, the Rod of Power, the protector of the people, an incarnation of Law. This Dharma is the real king, the male. All others are females, subordinate to it. It is the pledge of the four orders, it protects all, watches over them while they sleep. Gods, monarchs, men, and beasts are all subject to Dharma.[1]

The Political Sovereign

In addition to the authority of the Dharma, the Law of Righteousness, the king is subject to the political sovereign, the people. He should not forget the fact that he derives his authority from them. He is limited in the exercise of his powers by the capacity of his people to obey. A king who oppresses his people will forfeit his life and his kingdom. As by torment the living creatures perish, so perishes the king who oppresses his subjects.[2] Manu thus recognises the political sovereignty of the people to a certain extent. They have a right to be protected from all harm and the king must never transgress the bounds of his authority. Loyalty to the ruler is due only when he discharges his duty of protecting the people; a king who governs well easily prospers.[3]

It will thus be seen that the promotion of public welfare and happiness is possible when the ruler is a philosopher, considers himself subject to a Higher Law, applies himself diligently to his duties, acknowledges the sovereignty of the people, bows to their wishes and guards their welfare. He is not above Law, and the relations between him and his subjects have to be reciprocal.[4] He holds his office so that he may protect the people, help every one in his own self-knowledge and in the discharge of his own duties.

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[1] VII. 14-24. [2] VII. 111-12. [3] VII. 113. [4] VII. 35.

Daily Routine of the King

A wise ruler should have a regular schedule of daily routine. It should be somewhat on the following lines.[1]

Morning

1. Bath, meditation, study and worship.
2. Justice, disposing of public complaints.
3. Counsel with ministers.
4. Consultation with ambassadors and spies about the external affairs of the state.
5. Consultation with the Commander-in-Chief about military affairs.

Afternoon and Night

1. Exercise, bath, rest, home affairs.
3. Inspection of the army and war implements.
3. Evening prayers.
4. Consultation with the secret service department.
5. Music and retirement to rest.

There is no suggestion of a theocracy, as a student of political science understands this term to-day. The king should carry himself like a divine being, but that is different from making him the head of religion, which is the primary condition of theocracy. To be sure, the brahmins are attached to the cabinet, to the judiciary, and to the legislature, as we shall see presently, but the king rules. *Federalism* is Manu's conception of the political organisation of the state, as of social life. His ruler is very much like the president of a modern republic, with the difference that he is to be a man of culture and spiritual sensitiveness.

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[1] VII. 145-226.

b. The Cabinet

The second part of the executive branch of the government is the cabinet. The king has to have advisers to help him to rule; he cannot carry on the work of administering the state unaided. To govern a state without guidance and co-operation of honest and loyal ministers is an impossible task. Dharma cannot be administered without the help of assistants.[1] The cabinet should be composed of seven or eight ministers selected from well-tried families, well-versed in sciences, heroes skilled in the use of arms, descended from noble families. They should be in charge of departments of war and peace, revenues, police, and of public works. The king should consult them together in the cabinet sessions and decide upon a course of action. The most important minister in the cabinet should be a brahmin. He should be entrusted with the official business of the cabinet.[2] The cabinet should be a small, compact body composed of men who can guide the nation's affairs justly.

c. The Civil Service

The third part of the executive is the civil service. It is composed of officials who are concerned with the execution of the government's policies. They should be men of integrity, wise, firm, honest in collecting taxes of the state, well-tried. They should be skilful, clever, alert, brave, high-born, and honest.[3] The number of such officials will vary with the requirements of the state.

It is one of the essential conditions of good government that these civil servants, the subordinates in the administration, should be free from all corrupting influences of office. They can become foolish and rob the people. Against such servants, the king should be firm. He should confiscate their

[1] VII. 30. [2] VII. 60-63. [3] VII. 54-59.

property and banish them from his realm.[1] He should personally visit the different parts of the state by turns and keep a close watch on his administrative service with the aid of espionage service.[2]

This completes the composition of the executive branch of the state: a ruler devoted to the service of the people; a cabinet composed of a small number of ministers from good families, well-tried in the service of the state, and presided over by a brahmin; and finally, an honest, well-trained civil service, above all reproach.

2. THE JUDICIARY

The Judges

The second department of the government is the judiciary —a branch of administration that dispenses justice between individuals and groups and upholds the Law, both spiritual and secular. The king, as the head of the judicial system, should appoint a brahmin well-versed in Law who should assist him in the administration of justice. This legal adviser, together with three other brahmins, constitutes the full bench.[3]

A judge should have knowledge of what we might call " legal psychology ". Having dressed himself in a befitting manner and having prayed to the God of Justice, the judge should begin the trial in a peaceful frame of mind. He should know the expedient and the inexpedient, pure justice and injustice. He should discover by external signs the internal disposition of men. Voice, colour, motion, eyes and gait, gesture and speech, change in eyes and face, are all indices of the working of the inner mind. A judge ought to understand and interpret all these physical signs.[4]

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[1] VII. 123-24. [2] VII. 122. [3] VIII. 9-11. [4] VIII. 23-26.

Tabulation of Law-Suits

The topics which give rise to law-suits can be tabulated under eighteen headings: non-payment of taxes, deposit and pledge, sale without ownership, partnership, resumption of gifts, non-payment of wages, non-compliance of agreements, recession of sale and purchase, dispute between master and servant, dispute regarding boundaries, assault, defamation, theft, robbery, violence, adultery, dispute between husband and wife, inheritance, gambling and betting. All litigation must fall under one of these categories.[1]

The whole of the ninth chapter of the Dharma Śāstra is devoted to a consideration of these eighteen topics, a critical examination of which is bound to be of interest to a student of comparative jurisprudence. It may be remarked, however, that its provisions have formed the basis of the Hindu law which governs Hindu society even to-day.

The state should never instigate litigation; on the other hand, it should never suppress investigation into a crime.[2] Justice is one of the chief functions of the state. When justice, wounded by injustice, approaches, and the judges do not extract the dart, they become partners in the crime.[3] Where justice is destroyed by injustice, and truth by falsehood, the judges shall be destroyed. Justice being violated, destroys; when preserved, it protects. Therefore, justice should not be violated, lest violated justice should destroy the foundations of social life. Divine justice is a Bull, and he who destroys It is an enemy of the Gods, he is a Śūdra. The only friend that accompanies man after death is justice. All else is lost when the body decays.[4]

Relativity of Crime and Punishment

Manu maintains that in all matters of justice, various factors entering into the situation should be taken into

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[1] VIII. 4-7. [2] VII. 43. [3] VIII. 12. [4] VIII. 14-17.

consideration. A social situation is a focal point of many forces, visible and invisible. Time, place, circumstances, the psycho-physical status of the individual who commits the crime—these and other factors should be duly considered. A crime is not to be judged on the basis of *a priori* legalistic assumptions.[1]

The first punishment should be a warning; second, public censure; third, a fine; fourth, corporal punishment. If none of these avail separately, they should be combined.[2]

Where an ordinary individual should be fined a trifle, the king should be fined a thousand-fold. In the case of theft, a śūdra should pay eight-fold, a vaiśya twice as much, a kṣattriya twice as much as the vaiśya, and a brahmin twice as much that of the kṣattriya, or even four times as much.[3]

Punishment should, therefore, fit each case individually. The higher the status of the individual, the more he must realise his responsibility. Equality before the law is a myth. There is no equality anywhere in Nature, and there should be gradations in punishment also. It is only fair that the brahmin, who is a model for men of the world to follow, should pay heavily for his defection. Relativity is the law of social life.

Finally, the criminal should be restored to his social status. Punishment should not be a vengeance wreaked by society. After the criminal has served his sentence, he should be considered as having been purged of the crime.[4] The society must forgive him, as also the infant, the aged, and the sick. They who are proud of their virtue and will not forgive will sink.[5] Justice should be tempered with mercy and condemnation with kindness.

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[1] VII. 16. [2] VIII. 129-30. [3] VIII. 336-38.
[4] VIII. 318. [5] VIII. 312-13.

3. The Legislature

The third branch of government is the legislature, the law-making body. Its purpose is to interpret the Law and to initiate new legislation.[1]

Composition

The Legislature should be composed of wise men who have studied the Vedas and commentaries, and are able to adduce proofs perceptible by reason in support of their arguments.[2]

Manu goes into the composition of the legislature at length. He would limit the number to ten. The basis of its composition should be intelligence, not numbers. Concerted and quick action is possible in small, compact bodies. Democracy is only " idolatory of numbers ". Three persons, each knowing one Veda, an interpreter, a reciter of the Mīmāṁsā, of Nirukta, and of the Dharma Śāśtra, and three men from the three leading professions, are enough to constitute a legislative assembly.[3] But if such ten men are not available, three should be enough; and if three who can satisfy these conditions cannot be had, one who knows and can interpret the Vedas will do. Even he is better than myriads of ignorant masses.[4] He is assuredly more competent to formulate national policies than a thousand brahmins who do not live up to their level and subsist only by their name.[5]

Sources of Law

There are four sources of law. The Vedas are the first; next come the Law Treatise, Dharma Śāśtra; third is the custom of the holy men, and the last is the conscience.[6] In

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[1] XII. 108. [2] XII. 108-109. [3] XII. 111.
[4] XII. 112-13. [5] XII. 114-15. [6] XI. 16; 12.

modern terminology, they would correspond with Constitutional Law, Legislative Enactments, Precedent, and Equity. All points of legal dispute should be viewed in relation to these four sources.

4. Local Government

A state should be divided into smaller units of administration. A top-heavy, centralised administration is neither convenient nor desirable. The state must protect every part of its territory through some agency. There should be an officer at the head of one village, then groups of ten, twenty, one hundred and one thousand villages. Each officer should supervise those below him. The salaries of these officers should vary with their positions.[1] Proper administration of a large state is possible only when the small units are well looked after.

Taxation

Taxes should be moderate. They should be so arranged that both the state and the citizens receive their due share of the goods. The taxes should press lightly on the people. Just as a leech, a calf, and a bee suck their food very lightly, so must the state levy its taxes.[2]

There should be a graduated and flexible scale of taxation. Taxes must be levied in kind so that the state gets a good share when the people are prosperous, and its taxes do not press heavily when there is a period of depression. A fifteenth part of increment on stock and gold may be taken by the state, and a sixth, eighth, and twelfth part of the crops. The state may take a sixth part of the trees, meat, honey, butter, perfumes, herbs, flavour foods, flowers, fruits

[1] VII. 115-19. [2] VII. 128-29; 137.

and roots, grass, cane-material, skins, earthen-ware, and stone articles.[1] Mechanics and manual workers should give a day of their service to the state during each month. The state should not undermine its own economic structure and of the people by excessive taxation.[2]

There are other sources of revenue for the state, such as customs and export duties,[3] state highways,[4] mines, manufactures and store-houses.[5]

C. *Spiritual Basis*

1. Sovereignty

To the physical and the political basis of the state, we must now add the third, the *spiritual*, symbolised by independence of all external control. A state is not sovereign if its international status is one of vassalage. No citizen in a politically subordinate country can aspire to his highest possibilities. His personality is bound to be dwarfed, and the "tallest must bend so that the exigencies of administration may be served," to use the words of an Indian statesman. Happiness in such a state is a chimera. The progress of a group, as of an individual, depends on self-control and self-government. All "other-control" is misery. All dependence on others brings pain, all self-dependence gives happiness. This is the brief definition of pain and pleasure.[6]

All dependence on another nation for protection and "maintenance of order" is misery. If a people want to be happy, national independence and state sovereignty are indispensable. No state when attacked by foes, be they equal in strength, stronger or weaker, must shrink from fighting, remembering its duty to itself and the people. Not to turn

[1] VII. 130-32. [2] VII. 138-39. [3] VIII. 398-400.
[4] VIII. 404-406. [5] VII. 62. [6] IV. 160.

back in battle and to honour wisdom, are the best means of securing happiness. When kings fight with all their might in a righteous cause, they go to heaven.[1] Sovereignty of a nation must be maintained.

2. Foreign Relations

The subject of international relations may be studied under the two headings of peace and war. Under the latter, the Dharma Śāstra contains discussions on such subjects as alliances, military tactics, attack, division of forces, retreat, offensive, and strategy.[2] Manu mentions four policies in dealing with foreign affairs. These are conciliation, gifts, division and rule, and all the three together; but not fighting, if it can be avoided.[3]

War

War is permissible when the sovereignty of a state is threatened by another; in other matters it should be avoided. A state should first try the three means of conciliation just stated, for, when there is battle, victory is uncertain, as experience shows. Every effort should, therefore, be made to avoid hostilities. Only when the first three expedients have been tried and found unsuccessful may resort be had to fighting to settle the issue.[4]

But even during the continuance of hostilities, the parties should keep trying the three-fold means of coming to some understanding. If they still fail, the events should be allowed to run their course, and the issue will have to be settled by force of arms.[5]

Fighting should never be carried on surreptitiously. It should be an open affair. When a king fights his foes in

[1] VII. 87-89. [2] VII. 160-97. [3] VII. 198.
[4] VII. 199-200. [5] VII. 107-108.

battle, he should not strike with weapons concealed, nor with barbed and poisonous weapons, nor with such as have points blazing with fire. He should not strike those standing on eminences, eunuchs, those who suppliantly appeal for mercy, who flee, who are asleep, who have lost their coats of arms, who are naked, disarmed, neutral, are fighting with their enemies, whose weapons are broken, and who are seriously wounded. In all cases, he must remember the duty of an honourable warrior.[1]

When victory has been won, the vanquished should be assured of protection, peace, and safety. The victor should worship the Gods and honour the wise men of the vanquished party, grant exemptions from penalties, and give promise of protection. After ascertaining the views of the people, he may appoint one of his relatives as their ruler. He should accept their folkways and *mores* and honour their king and his ministers.[2]

Peace

As regards international relations in times of peace, the states should exchange ambassadors and maintain diplomatic relations. The ambassador should be an observant person, a keen student of human psychology. He should understand hints, expressions of face and gestures. He should be honest, skilful and of noble family.[3] He should be loyal, possess a good memory, good personality, should be fearless and eloquent, and know the proper time and place for action. The army depends on the commander-in-chief; protection of the subjects on the army; treasury and government on the ruler; peace and war on the ambassador.[4] The ambassador can make and unmake allies. He has the keys of peace and war in his hands.[5] He should keep in touch with the confidential

[1] VII. 90-94. [2] VII. 201-203. [3] VII. 63.
[4] VII. 64-65. [5] VII. 66.

advisers of the king to whose territory he is deputed. He should discover their secret designs through their subordinates.[1]

The state should keep a close watch on international affairs and try to maintain a balance of power as far as possible. It should watch the policies and actions of its neighbours, of those that aspire for conquest, of neutrals, and of enemies. It should always contemplate the balance of power among the twelve states within the circle of its neighbourhood, and it should try various expedients with them.[2] An ally, though a weak one, is preferable to wealth. By gaining gold and land a state does not become so strong as by obtaining a firm friend, who, though weak, may become powerful in the future. A weak friend is commended, if he is righteous, grateful, whose people are contented, and who is persevering in the service of his subjects.[3]

To summarise: a righteous war in defence of one's liberty is allowed. But it should be an honourable game. In case of victory, the vanquished should be assured of protection. In times of peace, the state should preserve friendly relations with its neighbours, exchange ambassadors, maintain a balance of power, and secure allies in preference to land or wealth.

D. The Functions of the State

The two main duties of the state, preservation of peace at home and freedom from outside control, have been outlined. But there are some other duties which the state should discharge for its people. Some of the legislation recommended by Manu would seem almost socialistic to a student of modern political science. For instance, he would have

[1] VII. 67. [2] VII. 155-159. [3] VII. 208-209.

the state control prices.[1] In case of conflicts between various groups the state should fill the role of an umpire. The state should settle disputes between guilds and families,[2] compel the vaiśya to attend to his trade, banking, agriculture, or stock-raising, and the śūdra to attend to his manual duties in service of the other three groups.[3] For, if these groups swerved from their duties, they would throw the whole social order into chaos. The state must endeavour to stop class war and to keep every person in his proper place, taking good care that all causes of grievances are fairly redressed.

Further the state should endow education. The teachers and those that have completed their studies should be taken care of. Support given to them is the richest treasure for the state. Thieves cannot steal it. Encouragement given to the brahmins is bound to bear fruit. A gift to a brahmin who knows the Vedas will produce good without end.[4] The state should levy no taxes from the teachers. They are the custodians of wisdom, and they should be given every facility to spread it abroad.

A pregnant woman, a hermit, an ascetic, and a brahmin who is well versed in the wisdom of the Vedas, should not be charged ferry taxes.[5] The state should protect the property of the minor till he has completed his studies or attained his majority. Similarly, it should take care of the childless woman, of the widow, and of the sick woman. Those who misappropriate property of a woman should be punished like thieves. Property, the owner of which has disappeared, should be kept in custody by the state and returned to the owner if he returns within three years, after due examination and proof of his identity.[6] A blind man, an idiot, a cripple, an old man in the service of a brahmin, should not be asked to pay taxes.[7]

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[1] VIII. 401-403. [2] VIII. 41. [3] VII. 410. [4] VIII. 82-85.
[5] VIII. 407. [6] VIII. 27-31 [7] VIII. 394-95.

The state must punish those who take bribes, who are cheats and rogues, gamblers, sanctimonious hypocrites, fortune-tellers, officials and physicians who act wrongly, and harlots. These persons and others who behave like non-Āryans should be considered to be thorns in the body of the state.[1] A person in urgent need, an aged man, a pregnant woman, or a child, should be only reprimanded for offences and asked to do some menial work. Physicians who treat their patients wrongly should be fined heavily.[2]

Summary

This completes our outline of Manu's conception of the political institution. A state where politicians work disinterestedly and are invited into public affairs; where avails the wisdom of an enlightened ruler whose life is dedicated to the service of his people; where an efficient and loyal cabinet, a competent and incorruptible civil service, an intelligent judiciary, and a compact, small legislature composed of experts bent upon serving the highest ends, are available; where taxes, low and flexible, are levied justly; where education is free and unfettered by state control; where teachers are carried across the country freely on missions of enlightenment; where the poor, the sick, the homeless, the widow, and the helpless minor, are well taken care of; where a decentralised form of government prevails; where internal order is accompanied by independence of external control; where social federalism, based on mutual service and interdependence of various groups, is accompanied by political federalism, based on the separation of governmental powers into various departments: there " the Gods live ". In such a state is the attainment of the highest personality possible; here can a man seek his highest Self and enter the world of the Spirit.

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[1] IX. 257-60.

[2] IX. 282-84.

CHAPTER VIII

THE RELIGIOUS INSTITUTION

When a man lives in the cosmic self, he necessarily embraces the life of the world and his attitude towards that world struggling upwards from the egoistic state must be one of compassion, of love or of helpfulness . . . The liberated Saṁnyāsin is described in the *Gītā* and in other Hindu books as one whose occupation is beneficence to all creatures. But this vast spirit of beneficence does not necessarily exercise itself by the outward forms of emotional sympathy or active charity. We must not bind down all natures or all states of the divine consciousness in man to the one form of helpfulness which seems to us the most attractive, the most beautiful or the most beneficent. There is a higher sympathy than that of the easily touched emotions, a greater beneficence than that of an obvious utility to particular individuals in their particular sufferings.

The egoistic consciousness passes through many stages in its emotional expansion. At first it is bound within itself, callous therefore to the experiences of others. Afterwards it is sympathetic only with those who are identified in some measure with itself, indifferent to the indifferent, malignant to the hostile. When it overcomes this respect of persons, it is ready for the reception of the altruistic principle.

But even charity and even altruism are often essentially egoistic in their immediate motive. They are stirred by the discomfort of the sight of suffering to the nervous system or by the pleasurableness of others' appreciation of our kindness or by the egoistic self-appreciation of our own benevolence or by the need of indulgence in sympathy. There are philanthropists who would be troubled if the poor were not always with us, for they would then have no field for their charity.

We begin to enter the universal consciousness when, apart from all intellectual motive and necessity, by the mere fact of unity of our being with all others, their joy becomes our joy, their suffering our suffering. But we must not mistake this for the highest condition. After a time we are no longer overcome by any suffering, our own or others', but are merely touched and respond in helpfulness. And there is yet another state in which the subjection to suffering is impossible to us because we live in the Beatitude, but this does not deter us from love and beneficence, any more than it is necessary for a mother to weep or be overcome by the little

childish griefs and troubles of her children in order to love, understand and soothe.

> Nor is detailed sympathy and alleviation of particular sufferings the only help that can be given to men. To cut down branches of a man's tree of suffering is good, but they grow again; to aid him to remove its roots is a still more divine helpfulness. The gift of joy, peace or perfection is a greater giving than the effusion of an individual benevolence and sympathy and it is the most royal outcome of unity with others in the universal consciousness.[1]

AFTER the third quarter of life is over, the individual should leave everything behind, give up even participation in political and social affairs and retire into the forest to pursue undisturbed a life of meditation and to work for his final liberation.

The first three stages, lived in the midst of social life, necessitated constant interaction and communication; the three basic urges of life—desire, action and thought—found considerable scope for full play and fulfilment. But the last stage should be lived in the forest, away from the din of daily life, secure from all forms of social contact. The climax of earthly existence, this stage should be devoted to preparation for life on the Other Side. It is the stage of renunciation of all earthly ties, with its hopes and fears, of annulment of all distractions.

But it is not intended that this life of meditation and spiritual discipline should be reserved for the last and uncertain days of one's life. As the reader will have noticed in the earlier discussion, the first three stages are as much permeated by religion as this one, if by religion we mean a way of life. Religion, according to Manu, is not a creed, but conduct; it is righteous behaviour. Throughout the Dharma Śāstra, Manu has been concerned with the fundamental principles and requirements of a wholesome, integrated, fulfilled

[1] Śrī Aurobindo, *The Universal Consciousness*, originally published in *Arya*, 1914-15, included in *Views and Reviews*, pp. 11-19, 1946.

life, oriented towards attainment of one's highest possibilities. This stage of renunciation and retirement is only a continuation of the first three; it is the culmination of the art of living. Here, one's main goal is to put himself in tune with the Infinite, to adjust himself to the Truth of his own being, to the Reality within himself, and to feel and to know the Spirit as the ground and source of all being. This stage is a transition to the world Beyond, of which this physical existence is only a shadow.

But this retirement to the forest is not intended to be a life of ease and comfort. To be sure, it ensures comparative freedom from the conflicting stimuli of daily life. The search for the Inner Spirit is easier in the lap of mother Nature than in the hustle and bustle of the outside world. The quest of the Eternal is best accomplished in a state of withdrawal from the distractions and trivialities of daily life.[1]

But it is essential that the candidate for this life of saṁnyāsa, renunciation, should have lived a complete, integrated life before launching forth upon the arduous task of meditation and contemplation. This life of self-discipline is not intended to be a stunt of self-denial or personal torture. A person who has not trained himself, even in an elementary manner in his early stages, to withdraw his support from the turbulent stream of thought, who has not familiarised himself even intellectually with the lofty heights of spiritual illumination attained by Vedic seers and sages, or who has not learnt the technique of controlling his desires and actions through sublimation and who has not been able to give of himself in service of life around him of which he forms an integral part, is ill equipped to enter this stage. The strain of Yoga on his nervous system will be highly disturbing and relegate him to the ranks of the psycho-paths. All the

[1] VI. 35.

hidden propensities of the sub-conscious will come to surface and he will have to fight a thousand battles to come to terms with them.

The moral effect of an unfulfilled life in the first three stages would be still greater. Duties to the group life are a debt and have to be paid back. In the social world, of which he has been a part, contributions of millions of his fellowmen have gone into the fulfilment of his life, and he is tied to them by bonds of mutual service and interdependence. The third stage of his life, Vānaprastha, gave him an opportunity, even in a small measure, of loosening those bonds and making a small contribution to the smooth working of social life by his service. At this last stage, any negligence of the demands of the various stages, approved by Dharma, is likely to show him up and he stands the danger of going under.[1]

The Saṁnyāsi

Let us look at the life of the forest-dweller in some detail. He should depart from the home fully purified, silent, alone, with a vow to befriend all creatures. He should have no possessions. He should beg his food in the nearby houses of men. Firm in purpose, simple in garments, without any desire to live or die, meditating, he should bide his time till death comes to take him away. His speech should be gentle, his heart pure, he should neither insult nor be angry with anybody. He should return a blessing for a curse. Unto such an ascetic comes spiritual radiance.[2]

Signs and symbols have lost all meaning for him now. His only possessions are a gourd, a wooden bowl, an earthen or a bamboo dish. He may go out to beg his food only once a day after people have finished theirs. He should not

[1] VI. 34-38. [2] VI. 39-48.

feel sad if he gets nothing, nor be overjoyed if he gets a share from a feast. But he must not beg with demeaning salutations. He should eat little, live alone, meditate, keep his senses under control, rise above the dialectic of daily existence, 'not shuttling back and forth in the corridor of dualities,' of love and hate. He should be absolutely harmless. This is an appropriate preparation for a life of immortality.[1]

Yoga

The most significant note of this last stage of life is Yoga. Yoga, as we have seen, is the psychology of inner, mystical experience. It is the technique of loosening emotional and mental rigidities. By means of Yoga, this life of inner self-direction, the saṁnyāsi will be able to yoke his smaller to the larger Self and enter into the world of the One, with whom he owns complete kinship. He should be compassionate, truthful, forgiving, maintain strict continence, abstain from greed, be clean, contented, self-controlled, studious.[2] He should conserve all his energies and reverse their direction into the inner world for purposes of self-illumination.

Delighting in what concerns the deeper problems of life, he should sit in an easy posture and withdraw from all sense stimuli.[3] He should practise prāṇāyāma, the prolongation of his breath in the three-fold manner prescribed by the teachers of the subject, and thereby energise his apparatus of vitality, prāṇamaya kośa. The meditation should be accompanied by the intonation of the Sacred Word, Aum, which is his calling himself back to the reality of his Inner Being, one with the Eternal, the Divine. Breathing exercises, carried out in accordance with the esoteric instructions given to him by the teacher, will help him to

[1] VI. 50-60. [2] VI. 91-93. [3] VI. 49.

skin, foul smelling, full of filth, reeking with decay and decrepitude, the seat of disease, pain and passion, perishable. But he need not abandon it because of age and exhaustion. The practice of Yoga will enable him to leave it as a bird leaves its nest, light on its wings, ready to fly off, having worked out the karma that necessitated his incarnation in the physical world.[1]

This completes the last stage of his life. Yoga quickens an otherwise extremely tardy process of overcoming karma, physical and mental inertia, and hastens the attainment of inner spiritual poise. It enables one to mobilise his physical, mental and moral energies, wayward and scattered as they otherwise are, and focus them on one point, his inner Spirit. Religion, thus understood, becomes a scheme of life, and not a matter of theology. It is an experience, not a code, a dogma or a doctrine. If an individual lives in the manner herein described, recognising the Self in all the selves, and becomes equal-minded, he merges in the Brahman. A twice-born, who lives in conformity with the instructions given by Manu, will be a man of virtue and will reach Brahman.

This is the path of progress outlined by Manu for the race of mānavas, the beings endowed with manas, mind.

[1] VI. 76-79.

CHAPTER IX

SOCIAL PROGRESS

It may even be said that the future of humanity depends most upon the answer that will be given to the modern riddle of the Sphinx by the East and especially by India, the hoary guardian of the Asiatic idea and its profound spiritual secrets. For the most vital issue of the age is whether the future progress of humanity is to be governed by the modern economic and materialistic mind of the West or by a nobler pragmatism guided, uplifted and enlightened by spiritual culture and knowledge. The West never really succeeded in spiritualising itself and latterly it has been habituated almost exclusively to an action in the external governed by political and economic ideals and necessities; in spite of the reawakening of the religious mind and the growth of a widespread but not yet profound and luminous spiritual and psychical curiosity and seeking, it has to act slowly in the things of this world and to solve its problems by mechanical methods and as a thinking, political and economic animal, simply because it knows no other standpoint and is accustomed to no other method. On the other hand the East, though it has allowed its spirituality to slumber so much in dead forms, has always been open to profound awakenings and preserves its spiritual capacity intact, even when it is actually inert and uncreative. Therefore the hope of the world lies in the re-arousing in the East of the old spiritual practicality and large and profound vision and power of organisation under the insistent contact of the West and in the flooding out of the light of Asia on the Occident, no longer in forms that are now static, effete, unadaptive, but in new forms stirred, dynamic and effective. . . .

But if it (India) remains shut up in dead fictions, or tries to meet the new needs with the mind of the school-man and the sophist dealing with words and ideas in the air rather than actual fact and truth and potentiality, or struggles merely to avoid all but a scanty minimum of change, then, since the new ideas cannot fail to realise themselves, the future India will be formed in the crude mould of the westernised social and political reformer whose mind, barren of original thought and unenlightened by vital experience, can do nothing but reproduce the forms and ideas of Europe and will turn us all into halting apes of the West. Or else, and that perhaps is the best thing that can happen, a new spiritual awakening must arise from the depths of this vast life that shall this time more

successfully include in its scope the great problems of earthly life as well as those of the soul and its transmundane destinies, an awakening that shall ally itself closely with the renascent spiritual seeking of the West and with its yearning of the perfection of the human race. This third and as yet unknown quantity is indeed the force needed throughout the East.[1]

Thus the law for the individual is not only to perfect his individuality by free development from within, but to respect and to aid and be aided by the same free development in others. His law is to harmonise his life with the life of the social aggregate and to pour himself out as a force for growth and perfection of humanity. The law for the community or the nation is equally to perfect its corporate existence by a free development from within, aiding and taking full advantage of that of the individual, but to respect and to aid and be aided by the same free development of other communities and nations. Its law is to harmonise its life with that of the human aggregates and to pour itself out as a force for growth and perfection of humanity. The law for humanity is to pursue its upward evolution towards the finding and expression of the Divine in the type of mankind, taking full advantage of the free development and gains of all individuals and nations and groupings of men, to work towards the day when mankind may be really and not only ideally one divine family, but even then, when it has succeeded in unifying itself, to respect, aid and be aided by the free growth and activity of its individuals and constituent aggregates.

Naturally, this is an ideal law which the imperfect human race has never yet really attained and it may be very long before it can attain to it. . . . Still it is the very business of a subjective age when knowledge is increasing and diffusing itself with an unprecedented rapidity, when capacity is generalising itself, when men and nations are drawn close together and partially united though in an explicable, confused entanglement of chaotic unity, when they are being compelled to know each other and impelled to know more profoundly themselves, mankind, God and the world and when the idea of self-realisation for men and nations is coming consciously to the surface,—it is the natural work and should be the conscious hope of man in such an age to know himself truly, to find the ideal law of his being and his development and, if he cannot even then follow it ideally owing to the difficulties of his egoistic nature, still to hold it before him and find out gradually the way by which it can become more and more the moulding principle of his individual and social existence.[2]

THE discussion so far has centred around Manu's conception of the range of social life, of human nature, of the various social forces and social institutions, all organised together into a pattern, which we call social order. But before the subject is brought to a close, we should bring

[1] Śrī Aurobindo, *Ideal and Progress*, Arya, 1915-16, pp. 41-43.

[2] Śrī Aurobindo, *Human Cycle*, Chapter VII, pp. 83-85, 1946.

together into sharp focus Manu's ideas that are implicit in his discussion on some aspects of the associated life of man, such as social process, social evolution, social disorganisation and social progress. A brief statement is all that can be attempted here.

Social Process

Dharma, as we have seen is the law of the universe: it pervades every phase of life of man's daily experience. The Divine is immanent in an atom of inorganic matter, though we are aware of only its physico-chemical properties. Dharma holds together the element of the Divine and the properties into a whole. In the organic realm, the principle of Dharma becomes manifest as co-ordination of functions and forms. In the plant, the animal and the human bodies, life functions in intelligent and integrated manner. The tiniest moss or lichen reveals signs of life and growth. The muscular, nervous, glandular, circulatory and other systems in the physical organism, animal or human, maintain a certain equilibrium: disturbance in one of these systems will affect the rest. Further, the plants and animals form simple societies and live in a symbiotic relationship with each other. Thus, Dharma becomes increasingly manifest as life moves onward in its course of ascent. At the human level, where mind and reason, accompanied by powers of discrimination and judgment, begin to dawn, language, meanings, values and ideas appear, and these are imposed by man on objects, events, activities and on himself. A book is not a mere physical object, but a concrete manifestation of the author's thought. Death may be due to old age, a fell disease, stabbing in an affray, fall from a height or a surgeon's knife. The event acquires significance as we term it. Similarly, our actions acquire meanings in terms of situations and values which we have developed. A soldier who kills the largest

number of opponents in a battle is hailed as a hero; if he killed one person in civilian life, he would be held responsible for murder. Again, our identification of human beings depends upon "placing" them in definite categories as teachers, merchants, soldiers, kings, priests, poets, and so on. The whole activity of man of imposing meanings, values, judgments and ideas takes place in terms of his culture. Dharma, on the human plane, therefore, is more than organic and social as in the case of plants and animals; it is super-organic, cultural.

But Manu does not stop here, though he is interested in the mind of man and its creations in the social and cultural realms. He is concerned with much more than the merely instrumental nature of mind. He looks before and after and views mind, manas, in relationship to its beginning and its end. Mind is but a stage in the life of the Spirit in his course of descent into matter and his ascent to the plane of self-realised divinity. Thus, the social process, as envisaged by Manu, is not confined to interaction between only the organic, the social and cultural phases of reality and the mind functioning in and through them, but he takes into cognisance also the transcendent element, the truth of the man's being, the Spirit dwelling within. This view of social process represents interaction between the physical world, with all its kaleidoscopic environments, social and cultural, the mind and the spark of the Eternal in man.[1]

[1] "The sociological view explains human nature in terms of original nature, environments, and the interaction between the two. It posits original nature which has its content of instincts, emotions, capacities, etc.; further, it discusses the processes of interaction between the original nature and the environments which humanise the raw stuff of man, in other words, give birth to human nature. The Hindu view would accept this statement of facts but with many qualifications. It does not deny, for instance, that the individual, isolated from the stimulus of all human contacts from the time of his birth, will grow up to be a feral being. But positing the Self, the self-active entity that comes to birth again and again,

Social Evolution—The Yugas

We have seen in the Second Chapter the duration of the various Yugas and Manvantaras. These cycles of time or ages represent the degrees of Dharma attained by man, the progress and regress, the basis for classification of cultures and civilisations, their upward and downward movements and the periodic recurrence of their rise and fall. In Satya Yuga, the first of the four ages, Dharma stands "four square" to the world. It is the Golden Age of Dharma. Nature and man live in harmony and fullness of freedom. The individuals and institutions, the varṇas and āśramas, function as an organic whole. There is perfect accord among them. No social antipathies and antagonisms poison the social life of man. It is the age of the brahmin.

In the Tretā Yuga, the next in order of descent, Dharma stands on three legs. It is the Silver Age. There has been a come-down from the realm of Spirit to that of mind. Man's unity with Nature and within himself begins to show signs of sundering. The fullness of Dharma has received a

it maintains that the interaction takes place between the Self and the environments—not only between the original nature and the environments. This interaction gives birth to the human mind, or the human nature, of the sociologist. It is the mind, the product of interaction, that is undeveloped in the feral man, because the Self has been impeded in putting forth an instrument to contact the world. The emphasis in this view seems to shift from the original nature and its constituent elements to the Self and its innate powers. The sociological view emphasises the dynamic character of the environment in the development of human nature or mind, while the Hindu view maintains that even the environments would dissolve into mere abstractions if the Self were not there to give it a coherence and validity. The world is what the Self perceives it to be; the Self impresses its mark on the environment. Thus the reality of the environment is not derived from the momentum of continuity or from the accumulated store of human achievement with the force of ages behind it, but from the Self." From the author's "Study of Human Nature in the Writings of some Contemporary American and Hindu Sociologists," Thesis for M. A. submitted to the Department of Sociology in the State University of Iowa, 1929, reproduced in his *Sociological Papers and Essays: An Asian Sociologist's Testament*, pp. 66-67, Ganesh & Co. (Madras) Private Ltd., 1957.

set-back, while the propensity of the duality of virtue and vice begins to raise its head. The disharmony between individuals and institutions, begins to emerge. This is the age of the kṣattriya, the soldier, whose mark is power, artha.

In the Dvāpara Yuga, the third in the line, there is a further descent. It is the Bronze Age, Dharma now stands on two legs. Passion, greed and selfishness take possession of man's mind and colour his social relations; there is acquisitiveness and strife. This is the age of the vaiśya, the merchant, financier, agriculturist, characterised by kama.

This is followed by Kali Yuga, the fourth and the last in the series. It is the Iron Age. Dharma now stands on one leg; there is a dim perception, a vague memory of it as an unattainable ideal. Here, the spiritual and ethical decadence of man and institutions is complete. Man lives in and for sense enjoyment. He is haunted by the evanescence of time (kāla). Culture becomes synonymous with comfort. There is a suicidal strife between individuals and institutions. It is the age of the śūdra, the proletariat, the anonymous, amorphous, unregenerate mob. The śūdra, in a fit of frenzy, plunges into an orgy of destruction and pulls down the whole structure, and man has to begin over again.

But the new era is not a repetition of the last. The evolutionary process, described by the Yugas, is not cyclical; it is spiral or parabolic. Man may seem to be at the same point but he is really one notch higher. The story of creation and evolution is not a cruel play of the Cosmos. It hides the transcendent destiny, the *param-puruṣārtha*, the final fulfilment and freedom, for man. The temporal is a phase of the eternal. Our world of empirical experience has a meaning and significance in terms of the Absolute, who is the source, the sustainer and the ultimate end. The whole conception of the Yugas represents a structure of time in relation to man's psychological, social, ethical, spiritual and cultural

progress, to the advances and set-backs of both the individual and the group, and to their mode of ascent towards their ultimate goal of self-realisation.[1]

Social Disorganisation

The Yugas, in addition to being structures of time in terms of social and cultural evolution, also represent the degree or status of equilibrium, dharma attained by individuals, groups and institutions. In Satya Yuga, for instance, there would be a perfect harmony between both, a synchronised movement of all parts of the social structure towards its goal. But, with passage of time, an increasing momentum of disharmony sets in, the various parts of the social structure do not keep in pace with each other, till in Kali Yuga, they are all entirely out of step. Throughout the Dharma Śāstra, there are words of warning against this slow and subtle deterioration in man's social relations till he may find himself in an unredeemable abyss of the Kali Yuga.

Ours is the age of Kali Yuga, the age of darkness, of inter-personal and inter-group conflicts and tensions. It is the age of adharma in which there is a complete reversal of virtues and values, of standards and ideals. Manu gives salient features of this social disorganisation, culminating in Kali Yuga, in these words: " Brahma-hatya,[2] extensive use

[1] It is pertinent to remark that this concept of Yugas is intended by Manu to apply to humanity as a whole, and not to any section or part of it, inhabiting a particular region. Also, Manu's description of Yugas, in relation to the various aspects of human consciousness, is in conformity with his view of human nature and lends itself easily for purposes of classification of cultural eras.

[2] This is analogous to what is called Sin against the Holy Ghost in Christianity. It means liquidation of the mental and spiritual principles in man. Brain-washing, hiring intellectuals and regimenting their thought in service of self-interest, high pressure salesmanship, propaganda, and its latest manifestation of what one American scholar calls ' smudging the subconscious,' (see *The Saturday Review*, New York, 1957), are some manifestations of Brahma-hatya.

of intoxicants, adultery with the teacher's wife (who is worthy of the same veneration as one's mother), association with those who are guilty of these sins; false arrogation of high birth to oneself, spying that may result in the death of someone, false accusations of one's teacher; neglect of the study of the Vedas, the sacred scripture, and reviling them, giving false evidence, slaying a friend, eating forbidden or unwholesome food; denying deposits of silver, diamonds and other gems, of land and cattle and kidnapping; carnal intercourse with a sister born of the same mother, with virgins, with the wife of a friend, or of a son; butchering of cattle, adultery, selling oneself, casting aside one's teacher, mother, father or son, neglecting the sacred fire; a younger brother marrying before the elder, giving a daughter to a brother in marriage; defiling a damsel, usury, breaking a vow, selling one's wife, child, tank or garden; living as a vratya, neglect of one's relatives, teaching the Vedas on payment or studying them from a paid teacher, selling prohibited goods; operating mines and large mechanical works, injuring plants, leaving off of one's wife, engaging in black magic with the aid of ritual and use of some roots; wanton destruction of forests, greed, eating prohibited food; neglect of the hearth of the home, stealing, non-payment of debts, studying bad books, music and dancing; theft of grains, metals, cattle, intercourse with a drunken woman, murder, atheism; injuring a brahmin, smelling of foul things including wines, cheating, homosexuality; killing of cattle, insects, birds; accepting presents from unworthy people, serving a śūdra, uttering a falsehood; eating food kept close to intoxicants, stealing fruit, flowers and firewood."[1]

These are the marks of the individual who is in a state of moral and spiritual collapse and of the age that is in a state of advanced decadence. They together represent social

[1] XI. 55-71.

disorganisation *in excelsis.* Expressed in the language of our times, they represent man's senseless destruction of the fine web of ecological relations, a wanton destruction of natural resources, such as minerals, plants and animals, a false class-consciousness, use of intoxicants, a highly incensed populace whose sexual propensities know no limits or decency and which is capable of grossest transgression, low business ethics, neglect of spiritual study and discipline, of a normal domestic life, exercise of ruthless power over man and liquidation of his body, mind and soul. It represents the age when man's entire intelligence is devoted to a debauch of his sense life, and the human and spiritual elements are in complete abeyance. It is the age of conflict between man and Nature, between man and woman, between the various groups, between the individual and the state, between the country and the city, between man's natural and spiritual being.

Social Progress

The social life of man, encompassed by the four social institutions, is only a part of the cosmic drama; and the part can never be understood without its relevance to the whole. A number of facts in isolation can exercise a great tyranny over man's mind and strangle his soul whose nature is the principle of wisdom and fullness of freedom found in fellowship with others. Similarly, in social life, man must discover the principle of wholeness, relating his efforts, achievements and aspirations to the vast cosmic reality: the one over-arching purpose animating all his institutions and creations and co-ordinating them into a meaningful mosaic, and the secret of unity underlying all realms of human thought. Every branch of knowledge, ranging between astro-physics and metaphysics, forms a part of an organic whole; it is vitally related to the well-being of man. With the background of this vision, with its various evolutionary phases comprehensible

by the human mind, Manu has presented a few basic principles of social organisation for a sane society, for beings seeking to assert their claim of having arrived at the human level.

The preceding four chapters were devoted to a description of the various stages of the individual's life and of the four major social institutions through which he must pass, the purpose of his membership being to lift himself from the status of a natural, animal, being to that of superconscious awareness. The main purpose of the social order as conceived by Manu is to harmonise the interests of both the individual and the group, to enable the former to transcend the limitations of his animal nature and the latter to aid him in self-transformation and thus ensure its own stability and a progressive continuity. We shall now pick up the various threads of Manu's thought and present an overall picture of his conception of social progress.[1]

1. *Progress and Evolution*

Progress, according to Manu, should be distinguished from evolution or change. Evolution is a change in any direction; it is cosmic and continuous. It is a more inclusive term than progress, and the standard of reference is not man. Progress implies change in a desired direction; it is not continuous, it is a subordinate category, more limited than evolution in scope and purpose, and the standard of reference is man.

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[1] Owing to insufficient acquaintance with the essentials of Hindu thought, the western scholars of this subject, Social Progress, have assumed that the Hindus had not developed this concept and that they were given to facile fatalism, bred into their minds and souls by the doctrines of karma and reincarnation. An effort is here made for the first time, to the best of the writer's knowledge, to present the Hindu concept of Social Progress as it is implicit in the Manu Dharma Śāstra. It is hoped that the discussion of the subject in the following pages will serve to convince the reader of the unsoundness of the above-mentioned assumption.

A major portion of the first chapter of the Manu Dharma Śāstra is devoted to a description of the cosmic and evolutionary processes, the origin of the universe, of matter, life and mind. But from this cosmic setting, we descend to earth. Manu limits his field of investigation and focusses his attention on man and his well-being. Education, sacraments, marriage, family, the various social debts and duties, rules with regard to food, the status of woman, semi- and complete retirement of the individual, and his final liberation and self-realisation; the duties of the various groups, such as the brahmins, kṣattriyas, vaiśyas and śūdras: these pertain to the human social drama and are discussed in the opening chapter of the Dharma Śāstra.[1] We are thus concerned with human behaviour and human happiness. Manu's Mānava Dharma Śāstra is devoted to the study of social relations of human beings. Evolution deals with the cosmic and the organic change. But progress is related only to the human beings. The standard of reference and the unit of investigation is man, his behaviour, his social organisation and his destiny.

2. *Valuation*

The second concept connected with social progress is valuation. Evolution, defined as change, is a neutral category; but progress, which is change in human destiny, implies variation. It is not mere variation. It is improvement, not aimless movement. Evolutionary change may result in progress, or it may not. There are possibilities of retrogression as well as progression. But conscious change implies a reaching out towards some end or an ideal. It is the antithesis of a static condition. It is an approximation, not an achievement; it is will in action, and not a pre-ordained destiny.

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[1] *Ante*, pp. 28-35.

Human progress must have a goal. All telic effort must posit ends. The values that Manu has in view for the individual as well as the group are the securing of happiness, of increasing knowledge, fame, long life, and the attainment of final liberation. He deals with the various phases of life, with the types of individual behaviour and with the duties of various groups towards each other. A twice-born individual must always live up to this standard. Good life is the surest way to happiness and progress.[1] Human welfare, increased wisdom, long life, liberation, these are the ends towards which the social theory of Manu aims and in terms of which social progress must be interpreted.

3. *Control*

The third idea connected with social progress is control. Social progress implies purposeful action and control. Without control there is no progress, nor any guarantee of its continuance. Man becomes subject to the vagaries of an external will.

AGENTS OF SOCIAL PROGRESS

I. Āśrama Dharma

The agents for securing social progress are the organisation of the individual's life with a view to giving full, free, and ordered play to his inborn faculties, āśrama-dharma, and a co-operative mutual relationship between the various groups constituting the social order, varṇa-dharma. We shall review these two mechanisms of social progress separately.

1. Manu maintains that the educational theory must recognise that the student is not a "disembodied intelligence".

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[1] II 106-110

He must be thought of as a whole. Education must attend to his complete nature. In addition to the training of his mental faculties, the controlling of his actions, and the sublimation of his desires, it must awaken his creative faculties and make him realise that he is the architect of his own destiny. Education should not be a mere accumulation of ill-digested facts, but a real " educing," a leading out of the hidden potentialities of the student. It should be a " second birth ". We cannot lay emphasis on heredity or environment alone, nor on both together. To be sure, there is animal nature of the child to reckon with. But he is also a Soul, with a good deal of karma behind him, bound to life and death, but with great possibilities, endowed with a will of his own. He cannot be entirely moulded by his environment. To help him to transcend his limitations, to transmute the merely biological, to find within a centre for polarisation of his own faculties and to rejoice in the use of his awakened and purified powers, is the task with which education should be concerned. It has to re-make human nature. To attain these ends the student should acquire a certain mastery of Yoga which will help to clear away the obstacles clouding the divinity of the Soul. Human will and endeavour are the means of progress. To blame everything on environment or on heredity and thus negate all human responsibility and volition is a frightful fatalism. Human values are attained by exertion.

Both these ends, the reshaping of human nature and awakening of the inner possibilities of the student, are best secured by meditation. Meditation is a technique of touching the depths of one's being and mustering its powers in the formation of character. Meditation at regular intervals, morning, noon and evening, helps to build up a set of habits that can release the energies of the Self and enable the student to act from within rather than from without.

He must be taught to think of himself as a part of a larger life, having kinship with all that is above, around and below him. Such attitudes, built during the plastic period of childhood, constitute the best safeguard against all the degrading, depersonalising, dehumanising tendencies of social life which he will be called upon to combat in later life.

Character is not mere "moral behaviour," or conformity with the folk-ways and *mores*. It is the blossoming forth of the inner man, it is synthetic vision, Saṁdṛṣṭi, that sees Brahman in all, that can see the signature of the Eternal on the most insignificant of creatures or events. This is a matter of experience, not of logic-chopping. Meditation is the only method of building up such attitudes and outlook on life.

Emphasis should be placed on unity, not on diversities, which engender social conflict. Social progress is a chimera while the individual is trained to think in terms of the "logic of the fish". Human beings should seek a different basis of associated life than that of the animals: there should be unselfishness, service, and goodwill to all. If this principle is ignored, education can only help to produce "articulate animals," who will be ready to prostitute their powers of intellect in exploitation of their weaker fellowmen. It is only when this vision of oneness has become a part and parcel of the living philosophy of his life that the student will be able to pierce through the steel armour of all prejudice and see Brahman in all creation, the high and the low.

Education should train the growing child in a spirit of reverence. Reverence for the teacher who knows, reverence for the parents who gave the body and early nurture, reverence for the state as outlined by Manu that shoulders the heavy responsibility of protecting life and property and making the goods of the world available for his use, reverence for the aged, even of the lower caste: these are the outward

marks of inward grace. The student must learn how to look above as well as below. Equality is not a law of nature. The student should be trained in habits of simplicity, study, and service. He should be brought up in an atmosphere of purity so that when marriage comes it is looked upon as a sacrament and a spiritual adventure.

This type of education is possible only when we have what we might call the "foster-parent" "twenty-four hour" system of education. The student should live with the teacher in his house for the whole period of education. This will eliminate the conflicting claims of environment on his personality and help to produce a consistent character.

The success of this type of education lies in the hands of the teacher. Indeed, the whole structure hinges upon him. The teacher, no less than the student, must be a man of simple wants, studious habits, given to a life of spiritual pursuits. His life is intended to be one of serious search for the mysteries of Nature and of Self in the sanctuary of his heart. Self-imposed poverty, accompanied by an inner wealth of spirit, can ensure his liberty of thought and action. His few wants should be supplied by the students. To pass on the spiritual heritage, to enrich it by personal exertion and investigation, to minister at the sacred ceremonies of the families as a priest, to protect the law of the land, to guide the state in its executive, legislative and judicial functions, in short to hold up before the world the example of an ideal life dedicated to righteousness and justice: these should be the duties of the brahmin, the wise man of the group. He must mingle with the "madding crowd" and not live apart in splendid isolation. He should be truthful in thought, word and deed. Profession and practice should be one in him. He should not grasp but give. The fruits of his search, spiritual and temporal, should belong to all.

2. Man must have a chance to satisfy the needs of his biological organism. No progress is possible if the members of a society are forced into a life of repression. Unsatisfied desires corrupt the foundations of life. Progress is possible only when the members of society live a normal life. Marriage and family are as sacred as any other function of life.

Marriage should be treated as a sacrament. It is intended to draw the two incomplete halves together into a spiritual whole, where the adventure of a deeper and higher life becomes the uniting bond. Not infatuation at first sight, but a desire to create compatibility should be the ideal. Animal desire should be subordinated to the demands of the higher Self.

Woman is not a slave but a comrade. There should be partnership in work and worship. The tie of marriage should be considered indissoluble in life or death. The best and ethical marriage, according to Manu, is monogamous.

Marriage should find its crowning culmination in the birth of a child. As long as the human race has to continue and social heritage has to be transmitted to succeeding generations, the woman will have to continue to perform her natural function of maternity. That is her contribution to life, it is her creation and fulfilment. She should not be dragged into economic competition with man. Her dharma lies in her home: care and nurture of children, co-operation in all duties and sacrament and service of the family are a full-time job.

To bear children is a duty, but it has to be done within limits. The first child is a child of duty, others of passion. One child is the minimum requirement for perpetuation of the race. He is also the cementing bond of marriage. Family begins with the birth of a baby. The family institution is a partnership

"between the living and the dead". The five "debts" can be discharged only when there is a family. The family must, therefore, remain intact. It should be saved from all disorganising forces. It is the best repository of the social heritage and the most efficient agency for transmitting it to the next generation. Therefore, the child should live with its parents till the eighth year of its life. To take it away too soon to the house of the teacher or to the public nursery, as Plato recommended, would be to rob the parents of the legitimate joy of bringing up the child, to affect seriously its institutional basis, and to turn out children according to a pattern. Such a regimented, impersonal rearing of children would be tantamount to spiritual murder, a sin against the Holy Ghost. A child can best develop his inborn Self under the parental roof. He should be sent to the teacher's house at the age of eight. Here meditation and study will be his best protection from a deadening uniformity.

3. The family also is a transitional stage. Man must not stop here. The purpose of life is self-awareness, touching the superconscious realms of the Spirit. The joys of family life have also to be renounced. Man does not live by bread alone. As youth recedes and physical energies begin to ebb, he should interpose a certain amount of distance between himself and the group. A partial withdrawal will facilitate complete retirement.

4. The three preceding stages of life have been but a prelude and a preparation for the final aim, the quest of the Eternal. Complete retirement to the forest and contemplation are the best means of gaining self-realisation, attaining mokṣa. This is not a life of negation, but of fulfilment. It is not an escape into nothingness. Meditation and contemplation are the best means of developing the highest potentialities of one's divinity.

II. Varṇa Dharma—Social Organisation

So much with regard to the individual phase of social progress. We now come to its collective phase: the social groups and institutions and their inter-relationship among themselves, varṇa-dharma. Social progress depends on the rational ordering of social life. There can be no hope of progress while the various groups are torn by internecine warfare. Social progress is the result of harmonious social relations. Manu's principles of social organisation may be stated briefly:

i. The whole society should be differentiated into four main groups: men of thought, men of action, and men of desire: brahmins, kṣattriyas, and vaiśyas. The fourth should consist of the śūdras, the manual workers.

ii. The logical outcome of this will be differentiation of their functions. Men of thought should be dedicated to acquiring and giving wisdom; men of action should serve and protect; men of desire should distribute the means of sustenance; and the last should do manual work.

iii. The compensations or prizes of life should also be differentiated. Each group should be given its own prize and it should remain satisfied with it. The brahmin should be accorded honour; the kṣattriya, power and authority; the vaiśya, wealth; and the śūdra should be given the privilege of personal association with other groups so that he can rise by imitating their example.

iv. Finally, the means of livelihood of each group should be clearly differentiated. The brahmin should live on charity and presents from his students and their families. The kṣattriya should receive a fixed salary drawn from state revenues. Those engaged in commerce, banking and agriculture should be allowed to amass and retain wealth as trustees for other groups. Lastly, the śūdra should be well looked after by those whom he serves; he should also be allowed to

pursue those mechanical arts that will help him to support himself and his family.

This, in substance, is Manu's varṇa dharma, social organisation. Its basic principle is differentiation, a theory of checks and balances all along the line. There is no equality of status and emoluments. Everybody has a claim to equality of opportunity, but he should be rewarded according to his usefulness to the group and also according to his abilities. If inequalities in human nature are not recognised and faced squarely, social progress will be impossible. Society must allow for moral and psychological differences among men. In planning social order for himself, man should use mind, reason, intelligence. Social progress is ensured only when seeds of social conflict are eliminated.

This is the purpose of the varṇa-āśrama-dharma propounded by Manu. It is an instrument for securing and ensuring social progress. Progress below the human level just happens; at the human level it must be willed. All undertakings in this world depend on the working of fate and on human exertion. The ways of the former are unfathomable, but to the latter all is possible.[1]

Indices of Social Progress

It may now be asked: What, according to Manu, are the indices of social progress? How can we know whether society is progressing or retrogressing? Is there any tangible evidence by which to judge or plan for progress?

It must be said at once that Manu's view of social progress is not materialistic, biological, institutionalistic, or ideological. His criteria are not tangible or measurable.

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[1] VIII. 205.

Manu's social theory cannot be said to belong exclusively to the materialistic school, as he does not subscribe to the view that the physical conditions, general topography or natural resources of a country are the sole determining factors of the social destiny. Emphasis on environments for social progress is analogous to emphasis on physical conditions as the determiners of the individual's behaviour. To be sure, good environment is favourable for the growing child, and so are physical conditions favourable for the progress of a group. But it is the group that moulds the environment. The whole story of civilisation is a record of man's efforts to change and control his environment.

Manu does not subscribe to the biological theory of progress as it is understood to-day. One race is not superior to another. One Life pervades the twice-born or new-born. There is no hint of hereditary or racial superiority if we take Manu's teachings as a whole. Nor is there any hint of accepting the eugenist view. The eugenist might succeed in producing healthy material, but he must stop there. To be sure, the general health of the group is a great desideratum for social progress, but something more is needed. We must have great souls, great teachers and philosophers, scientists, leaders, executives, poets, artists, mystics. The spiritually refined parents can invite such advanced egos to take birth in their families. The birth of such souls is outside the orbit of biological or eugenical stunts. Geniuses are not produced by prudential pairings.

Nor would we be justified in considering Manu as subscribing to the institutionalistic theory of social progress. A complex of social institutions, such as education, family, state, religion, we should and are undoubtedly bound to have. But our concern should be their content and their quality. It is good to have wealth, for instance, but it makes a considerable difference as to who owns that wealth and

how he uses it. A large amount of wealth with an individual or a group, not utilised properly, may prove to be a curse instead of a blessing.

Finally, Manu is not altogether an idealogist, a theologian. A tacit acknowledgment of a divine plan already conceived is a denial of human will and exertion. Man is a co-worker with Brahmā. He can change the direction of his individual and social destiny. A divine plan is the result of joint partnership between man and God. Manu is not a pure intellectualist in whose theory reason has a place of its own. The pursuits of the intellect without any reference to life and its problems may produce good academic acrobats but nothing more. A mere accumulation of intellectual impedimenta may produce only 'heretics,' good dialecticians and logicians, talking phantoms, but not men of vision and wisdom.

We have been concerned so far with what Manu's concept of social progress *is not*. Let us turn to its positive aspects and see what *it is*. The index of social progress, according to Manu, is essentially subjective and qualitative. The vision and the living experience of the Eternal, the Real, who is the Whole, and the communication of that vision and experience to the group through its multifarious creations of culture, such as literature, arts, social life, industry, etc., so that it forms the substratum of their subconscious, conscious and superconscious lives, is the only index of social progress and the promise of assurance of an enduring civilisation. Whether the individual and the aggregate mass shall live, attempt and achieve success in their lives in the light of the Wisdom, Sacred and Secret, about God, Nature and Man, as enshrined in the Vedas and discussed briefly in these pages, or whether their minds and souls shall be crippled by a compartmentalised, and therefore illusory, view of life, bereft of spiritual idealism and values, shall determine the

course of their actions, desires and thoughts, individually and collectively, in normal and critical times, as it shall also determine the trend and the durability of their social destiny. Man has a destiny, transcending his natural, historical and social being, and the most outstanding index of social progress is the extent to which he is made aware of this fact, of his life's mission and his ultimate goal. It is this internal change in the individual, guided consciously by society, and directed towards the attainment of the illumination of the Spirit, that constitutes progress. Increase of material things and means of advancing physical comforts, the transiencies of life, are not indices of progress. In fact, progress can take place in spite of them. An increasing number of saints and seers, sages and mystics, poets and prophets, men who have transcended the limitations of their temporal existence and realised their powers and potentialities and who are the sentinels of the eternal verities, serving their fellowmen in a spirit of compassion and loving kindness is an unfailing index of social progress.

An ever-increasing effort to eliminate all causes of conflict from every phase of social life, whether it be between man and Nature, between man and woman, between the various groups and races, between the individual and the state, between Spirit and Matter, is a sign of social progress.

This is the view of Social Progress which Manu has sought to secure by means of varṇa-āśrama-dharma, " the United States of Social Federalism," the practical art of social life, for men endowed with minds, Mānavas.

PART II

MANU: A FORGOTTEN PAGE OF HUMAN HISTORY

PREFACE

THE Second Part of the book deals with the evidences of knowledge among, and the impact of Manu and his Dharma Śāstra on, the people of the ancient and modern world. It is maintained that the Āryans migrated from their original home somewhere in Central Asia near Gobi desert and dispersed in different directions. But be the time and the regions of their migrations what they may, they took with themselves not only their physical features, their cephalic index, but also their language and literature, their arts and sciences, their forms of worship and ceremonies, their social organisation, their myths and legends and gods, and above all, the memory of their ancestral home. They took with themselves their entire culture-complex, and culture is a closely-knit unit. When one part or trait of it, be it objective or subjective, travels, the other parts also go with it. For instance, when the railway engine went from the industrialised West to the non-industrialised countries, it took with itself the sciences of mathematics, mining, engineering, industrialisation, urbanisation, changes in health, education, forms of dress, trade, economy, land distribution, and even philosophy. Such is the law governing the diffusion and migration of peoples and cultures from one region to another. Culture, in its sociological, and not exclusively æsthetical, sense includes " attitudes, beliefs and ideas, our judgments and values; our institutions, political and legal, religious and economic; our ethical codes and codes of etiquette; our

books and machines, our sciences, philosophies and philosophers—all of these things and many other things and beings, both in themselves and in their multiform interrelations."[1]

Thus, when the Āryans went out of their home-land, they took with themselves what they knew and had. But with the passage of time, their impact on some countries newly inhabited by them lost in intensity. It is also probable that as time passed the cultural level in their own home-land in Central Asia went down, so that every migratory wave of the Āryans took with itself the residue. Sometimes, being in a minority in their new homes in different regions, they mingled, as a necessity for survival, with the natives and disappeared among them, as we shall see. In other countries, their superior numbers and a more advanced type of culture enabled them to hold their own, conquer the native tribes and absorb them and their culture into their own. But in all their migrations, they took their entire culture-complex with themselves.

This Part of the book comprises six chapters. The first gives an introduction to the subject and contains a brief statement of the credo of the author with regard to the researches of various scholars and how much of that research he accepts. The second chapter indicates the present position of research bearing on the original home of the Āryans, the Vedas and the Manu Dharma Śāstra and their chronology in the light of our Purāṇic literature and of the latest archaeological investigations. The third chapter deals with the first migratory movement of the Āryans in the eastern direction along the Pacific sea-board of Asia, beginning with north China, passing through Japan, Formosa, Philippine Islands, Australasia,

[1] Goldenweiser, A., *Early Civilisation*, New York, 1928.

ending with New Zealand. Evidences of knowledge of Manu in this region are, up till now, somewhat sporadic. The fourth chapter presents evidences of the impact of Manu on the ancient civilisations in the South and West Asia, comprising Indus Valley, Iran, Sumeria, Egypt, Crete, Babylon, Assyria, Hittites, Mittani, Greece and Rome. The fifth chapter covers the countries of South and South-east Asia during the pre-Buddhistic and post-Buddhistic eras. The countries dealt with in this chapter are Burma, Siam, Malaya, Indo-China, Indonesia, Bali, Philippine Islands again, and Ceylon.

The regions dealt with here fall into three groups. The first group consists of countries lying on the eastern coast of Asia. Here, we have evidences of the word Manu Dharma Śāstra in China and of the word Mānava and many words of Sanskrit origin in New Zealand. The second group embraces the ancient civilisations of Asia and Europe. Here, the word Manu goes through certain phonetic changes, while the functions of his office remain the same in all the countries. He is Manu Vaivasvata in India, Vaivahant in ancient Iran, Mina in Egypt, Minos in Crete, all circa 5000-3000 B.C., Manu's daughter, Illa, and his sons are mentioned in Assyria, 1600 B.C. Manu becomes Manes or Mens in Ionia in 1200 B.C. and, according to some scholars, becomes Moses in Palestine about the same time, and later Menes in Greece. Students of phonetics can, no doubt, adduce causes for these changes in Manu's name, but if Sanskrit was known and to some extent spoken by people of these ancient civilisations, and if they had religious ideas and other traits of culture in common, then it is certain that Manu Dharma Śāstra was known to them and that it was the source of their inspiration as well as the model for their law codes. So far, no evidence of the knowledge of the word Manu in Sumeria can be adduced though the Sumerian Sun

Hymn bears close resemblance to the Vedic Hymn, and since Manu is mentioned in the Vedas in many places, it may be safe to conclude that the Sumerians had knowledge of Manu and of the existence of the Dharma Śāstra also. Perhaps, later research may help to reveal Manu's name in Sumeria.

Finally, there is the third group of countries where Manu and his Dharma Śāstra are known. Here, the word Manu has retained its original form, the evidences of his Dharma Śāstra abound and it continues to touch the lives of the people at myriad points even today. These are the countries of South and South-east Asia. Here, Manu Dharma Śāstra came in historic times, in pre- and post-Buddhistic periods, and it continues to live and function in the lives of the people. Through their educational ideologies and institutions, social organisation, marriage customs, laws relating to adoption, inheritance, ownership of land, justice, political organisation, administration, etc., Manu Dharma Śāstra has set an indelible mark on the life and thought of this whole region, so that the historians have felt justified in considering it as outlying parts of the cultural empire of India. Manu should be credited with having laid the foundations for this vast cultural empire of India, while Gautama Buddha raised on it a superstructure in more recent times.[1]

The last chapter, sixth, gives references to the writings of some of the thinkers of recent times, both in the East and the West. We have here statements of the Great German philosopher Nietzsche, H. P. Blavatsky, Swāmi

[1] It is not improbable that both Manu and Dharma Śāstra were not strangers to Korea. Later research may reveal his name and Dharma Śāstra among the people. But Manu Dharma Śāstra was held in high esteem by Emperor Meiji, of Japan. It is said that he had a translation made soon after he came to the throne in 1860 or so.

Dayānand Saraswatī, Swāmi Vivekananda, Dr. Annie Besant, Śrī Aurobindo,[1] Maurice Maeterlinck, Ouspensky, Rabindranath Tagore, Bhagavan Das, and S. Radhakrishnan. The written and spoken word of these teachers and philosophers has touched the lives of millions of their fellow-men, and a brief statement of their views will help to reinforce the reader's faith in the continuity of the tradition of Manu and his Dharma Śāstra, the importance attached to both, and in the profound wisdom enshrined in the Manu Dharma Śāstra that has yet to be grasped by humanity even unto today.

[1] No separate treatment of Śrī Aurobindo's views on Manu Dharma Śāstra has been attempted. The reader will have noticed long excerpts from Śrī Aurobindo's writings in front of various chapters in the First Part of this book.

CHAPTER I

INTRODUCTION

THE study of Sanskrit, the translation of Sanskrit texts into modern languages, the study of correspondences between various languages with a view to discovering their common origin in Sanskrit, and the fixing of chronology of various sections of Sanskrit literature has been one of the most honoured avocations in the academic world for the last two centuries or so. The pages of Indological studies are illumined with the names of bands of scholars from various countries of the world. Their lives, dedicated to their tasks, have added considerably to the general fund of knowledge and enriched human experience and insight. To the contributions of these students of philological and philosophical aspects of Sanskrit studies must be added the names of archæologists whose patient toil, under inclemencies of climate and ruggedness of terrain, have made sand and stone, buried for several millennia and cast out of man's memory, speak out the secrets which they have held inviolate all these ages. Anthropologists, ethnographers and psychologists have added their quota to reconstructing and interpreting the past for us. These scientists have come from various countries of the world and their names are legion.

But it seems to us that in accepting their conclusions, it is our bounden duty to exercise great caution. Apart from the fact that their conclusions, based on inadequate data and

investigations, must be necessarily inconclusive, we have to remember the fact that the Indologists themselves suffered from serious limitations. Specialisation in one branch of research invariably resulted in their ignorance of allied fields. For instance, an archæologist may not have known Sanskrit, yet he did not desist from compressing the chronology of Sanskrit literature into the mould left to him by Usher, of Oxford, considerably reinforced by the prestige enjoyed by Max Müller and his band of co-workers. One can concede an archæologist's ability to wield a pick-axe to dig potsherds, pens and bones and to reconstruct cultures, or create complete skeletons out of mere molars, but to say that he is qualified, by reason of this ability, to pass judgment on Sanskrit, on the subtleties of its grammar, the fine nuances of expression, or on the profundity of thought enshrined therein, is quite a different matter. Very rarely has an archæologist the time and ability to delve deep into the esoteric wisdom of the Vedic hymns or of other Sanskrit literature. He is no doubt entitled to his work within his own field of reconstructing pictures of the past, but passing a judgment on its ideological content is outside his domain.

Similarly, there is another group of experts that might be well versed in the knowledge of Sanskrit and its grammar *per se*. But its claims to interpret the philosophical, ethical, psychological and ritualistic teachings of the Vedas and other literature have to be taken with great reserve. Its members may have studied extensively the philological aspects of the Sanskrit language, yet their interpretation of the philosophical contents of the text may lack the authenticity vouchsafed to a son of the soil, in addition to being heavily coloured by the general climate of thought prevailing in their own countries at the time of writing. A philologist may be able to master the anatomy of a language, but he cannot lay claim to recapture the vibrant life pulsating in its literature. Dissection

of grammatical content of a poem is different from its aesthetic enjoyment; " philology is not philosophy."

To these two groups must be added yet other groups, that of the anthropologists and psychologists. The anthropologist looks at every aspect of human life, be it art, literature, social organisation, marriage customs, ritual, with much the same eye as a museum keeper does at the objects of his collection. He brings to bear on his subject his particular jargon and method of study and interpretation, which he mistakenly considers objective and impersonal, but which start with a subconscious assumption of superiority, personal and cultural, of his view. The psychologist does not fare any better. Trained in some brand of contemporary psychology that took birth but yesterday and from which Psyche has been cauterized, he makes befuddled attempts to interpret life and thought of people and cultures entirely different from his own and of bygone ages. The academic equipment of these various types of research scholars and interpreters has drilled them into certain intellectual dogmas, certain passions and prejudices which they defend with fanatical fervour and which they bring to bear, with fatal facility, on the life and thought of advanced and primitive people in the same breath. For them, the teachings of the Vedas and the mental processes of the primitive people are on the same level. According to them, the same methods must be applied to the study and interpretation of both. Having done this, they consider themselves quit of the problem.

There was a time when our Indian Sanskritists, trained in the West, accepted the lead given to them by their teachers who claimed omniscience. They had no opportunity or leisure to question the competency or objectivity of their teachers or to probe into their personal limitations which were the product of the scientific, political and industrial supremacy of their countries. Our Indian Sanskritists

accepted the parallels drawn from western experience and became partners in building up imposing structures of argument in collaboration with their teachers. The exigencies of the situation, combined with their lack of knowledge of esoteric wisdom enshrined in their own literature, betrayed them, as it were, into the enemy's camp.

But voices of protest against the conclusions of western scholars, against the recent chronology assigned by them to the ancient literature of India, against its interpretation in terms of western experience, born of science based on mechanistic, materialistic approach to life, are not wanting. Indeed, one notices with satisfaction definite attempts being made by Indian scholars to stand on their own legs and challenge, if need be, the conclusions advanced by their western colleagues.

In dealing with the chronological and philosophical aspects of the subject, the author has parted company with this august assembly of scholars, both western and Indian. Keenly aware of the dedicated spirit with which they have served the subjects of their choice, grateful for the contributions they have made to their respective fields, he considers their researches still incomplete and partisan. He has therefore sought enlightenment in the company of those whose living experience of the divine wisdom, enshrined in the sacred literature of India, whose knowledge of Indian traditional thought on these subjects, sanctified by use extending over long stretches of time, and whose mastery of the language and methods of interpretation, entitle them to speak with authority, although not from the rostrums of the classrooms. In his efforts to understand the various aspects of India's literature and culture, the writer has found the writings of these teachers infinitely more satisfying and scientific than those of the western or westernised experts. The reader will have seen in the First Part of the book, excerpts from the writings of Śrī Aurobindo heading each

chapter. In the preparation of the Second Part, which deals with the factual, historical aspect of Manu Dharma Śāstra, the author has drawn on the contributions of scholars in different fields and arrived at conclusions independently. It is these that he wishes to share with the reader.

To the material presented by the academic scholars, he has added some taken from the writings of Madame H. P. Blavatsky (abbrv. H. P. B). The author feels no need for offering any apology for having drawn on the writings of this lady, unquestionably the greatest Indologist that the world has known. Her contribution to India's spiritual and religious awakening and cultural progress is second to none and still awaits appreciation and adequate acknowledgment. Her writings,[1] somewhat forbidding to a casual or a curious reader—even he may find much therein to illumine his hours of leisurely curiosity—are full of material of extraordinary profundity, deep wisdom and a staggeringly vast amount of information. A serious student will discover on every page a wealth of material not only on the culture and literature of India but on every conceivable subject that perplexes the specialist of today. The most interesting aspect of her writings is that she deals with her subjects as an insider and does not impose upon them any alien ideology or technique. She marshalls her facts from the whole wide world and brings, in support of her thesis, a battery of arguments and a logic that are irrefutable and in a language that sparkles with brilliance, and is sometimes not free of playful sarcasm. She has anticipated conclusions of contemporary scholars in many fields. Scattered throughout her voluminous works are thousands of statements which, at the time when she wrote them, sounded like lucuberations of a disordered or an over-wrought mind but which, after an elapse

[1] Blavatsky, H. P., *Isis Unveiled*, Vols. 1-2, 1877; *The Secret Doctrine*, Vols. 1-3, 1888, 1897; *The Complete Works*, Vols. 1-7, published so far.

of hardly a century, have been proved to be correct and now constitute a fund of common knowledge for mankind.[1]

New York Tribune, May 10, 1891, published the following Editorial about H. P. Blavatsky:

"Few women in our time have been more persistently misrepresented, slandered, and defamed than Madame Blavatsky, but though malice and ignorance did their worst upon her, there are abundant indications that her life-work will vindicate itself, that it will endure, and that it will operate for good.

"The life of Madame Blavatsky was a remarkable one, but this is not the place or time to speak of its vicissitudes. It must suffice to say that for nearly twenty years she devoted herself to the dissemination of doctrines the fundamental principles of which are of the loftiest ethical character. However Utopian may appear to some minds an attempt in the nineteenth century to break down the barriers of race, nationality, caste, and class prejudice, and to inculcate the spirit of brotherly love which the greatest of all Teachers enjoined in the first century, the nobility of the aim can only be impeached by those who repudiate Christianity. Madame Blavatsky held that the regeneration of mankind must be based upon the development of altruism. In this she was at one with the greatest thinkers, not alone of the present day, but of all time; and at once, it is becoming more and more apparent, with the strongest spiritual tendencies of the age. This alone would entitle her teachings to the candid and serious consideration of all who respect the influences that make for righteousness.

"In another direction, though in close association with the cult of universal fraternity, she did important work. No one in the present generation, it may be said, has done more toward reopening the long sealed treasures of Eastern thought, wisdom, and philosophy. . . . No one certainly has done so much toward elucidating that profound wisdom-religion wrought out by the over-cogitating Orient, and bringing into light those ancient literary works whose scope and depth have so astonished the Western world, brought up in the insular belief that the East had produced only crudities and puerilities in the domain of speculative thought. Her own knowledge of Oriental philosophy and esotericism was comprehensive. No candid mind can doubt this after reading her two principal works. Her steps often led, indeed, where only a few initiates could follow, but the tone and tendency of all her writings were healthful, bracing and stimulating. The lesson which was constantly impressed by her was assuredly that which the world most needs, and has always needed, namely the necessity of subduing self and of working for others. Doubtless such a doctrine is distasteful to the ego-worshippers, and perhaps it has little chance of anything like general acceptance, to say nothing of general application. But the man or woman who deliberately renounces all personal aims and ambitions in order to forward such beliefs is certainly entitled to respect, even from such as feel least capable of obeying the call to higher life.

It is interesting to record that H. P. B. received a generous measure of support from India's eminent savants

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"The work of Madame Blavatsky has already borne fruit, and is destined, apparently, to produce still more marked and salutary effects in the future. Careful observers of the time long since discerned that the tone of current thought in many directions was being affected by it. A broader humanity, a more liberal speculation, a disposition to investigate ancient philosophies from a higher point of view, have no indirect association with the teachings referred to. Thus Madame Blavatsky has made her mark upon the time, and thus, too, her works will follow her. She herself has finished the course, and after a serious life she rests. But her personal influence is not necessary to the continuance of the great work to which she put her hand. That will go on with the impulse it has received, and some day, if not at once, the loftiness and purity of her aims, the wisdom and the scope of her teachings, will be recognised more fully, and her memory will be accorded the honor to which it is justly entitled."

"On ordinary lines it is strange that an old, sickly woman, not consulting a library and having no books of her own of consequence, should possess the unusual knowledge that Madame Blavatsky undoubtedly did. Indeed, it is incomprehensible, unless she were of an extraordinary mental capacity, and had spent her whole life in study. On the contrary, from many sources we gain undoubted evidence that Madame Blavatsky's education had not even been carried as far as that of a high school student of the present day. But it is a fact that she knew more than I did on my own particular lines of anthropology, etc." Blake, Carter, D.Sc., F.R.S., Secretary of the British Association for Advancement of Science.

Maurice Maeterlinck, a Nobel Prizeman in Literature and a keen student of occultism, etc., has this to say about H. P. B. and her teachings: "If they (the teachings of the *Book of Dzyan*, as expounded by H.P. B. in her writings) are authentic pre-historic documents, their statements as to the evolution of the worlds and of man, partly confirmed as they are by our latest discoveries and scientific theories, are truly sensational . . . the fact that *The Secret Doctrine* is a sort of stupendous encyclopaedia of esoteric knowledge, above all as regards its appendices, its commentaries, its *pargrga*, in which we shall find a host of ingenious and interesting comparisons between the teachings and the manifestations of occultism throughout the centuries and in different countries. Sometimes there flashes from it unexpected light whose far-spreading rays illuminate regions of thought which are rarely frequented today. In any case, the work would prove once again, if proof were needed, and with unexampled lucidity, the common origin of the conceptions which were formed by the human race, long before history as we know it, of the great mysteries which encompassed it. We also find in it some excellent and comprehensive tabulations in which occult knowledge is confronted by modern science and often seems, as we must admit, to outstrip or excel the latter. Many other things, too, we

of her time. For instance, in the interpretation of the Vedas, she gets support from Śrī Aurobindo, who has restricted himself to application of a few keys, while H. P. B. mentions

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find in it, thrown together at random, but by no means deserving the contempt with which we have for some time professed to regard them." *The Great Secret*, Methuen & Co., London, E. T. Bernard Hall, 1922, pp. 203-4.

A. E. made the following remarks about H. P. B. in a letter to a friend: "You dismiss H. P. Blavatsky rather too easily as 'hocus pocus'. Nobody ever affected the thought of so many able men and women by 'hocus pocus'. The real source of her influence is to be found in *The Secret Doctrine*, a book on the religions of the world suggesting or disclosing an underlying unity between all great religions. It was a book which Maeterlinck said contained the most grandiose cosmogony in the world, and if you read it merely as a romantic compilation, it is one of the most exciting and stimulating books written for the last hundred years. It was paying a poor compliment to men like Yeats, Maeterlinck, and others, to men like Sir William Crookes, the greatest chemist of modern times, who was also a member of her Society [A. E. could have added Thomas A. Edison, the great American scientist, and Camile Flammarion, the French astronomer], to Carter Blake, F.R.S., the anthropologist, and the scholars and scientists in many countries who read H. P. Blavatsky's books, to assume that they were attracted by 'hocus pocus'. If you are ever in the National Library, Kildare Street, and have a couple of hours to spare, you might dip into The Proem to *The Secret Doctrine*, and you will understand the secret of the influence of that extraordinary woman on her contemporaries. I found in a publication of the Oxford Press, *The Tibetan Book of the Dead*, a statement made by Samdip Lal, who was the greatest Sanskrit and Thibetan scholar in the world, that H. P. Blavatsky was one of the very, very few Europeans who have a mastery over Indian philosophy and mysticism. You have the makings of an admirable literary critic, a rare thing in these times, and you should not be misled by popular catch-words about 'hocus pocus,' but try to find out the real secret of H. P. Blavatsky's influence, which still persists strong as ever, as I have found over here (in London) among many intellectuals and well-known writers." In a letter a month before his death in 1935, to Seán O'Faoláin. Quoted in *A Memoir of A.E.*, by John Eglinton, Macmillan, London, 1937.

William Butler Yeats, the Irish poet and also a Nobel Prizeman in Literature, and A. E. (George Russell) joined the Theosophical Society and came under the influence of H. P. B. See James H. and Margaret E. Cousins, *We Two Together*, p. 236, Ganesh & Co., Madras, 1950; W. B. Yeats, *Autobiographies*, Macmillan, London, 1956; P. R. Henn, *The Ivory Tower*, Pellagrini & Cudahy, New York, 1950; p. 24. Menon, V. K. Narayan, *The Development of William Butler Yeats*, Oliver and Boyd, London.

eight or ten and makes frequent use of them. Again, she accepts the Purāṇic position with regard to the Central Asian theory of the home of the Āryans and the Vedas, and Lokmanya B. G. Tilak came to the same conclusion through his study of the astronomical references in the Vedas themselves.[1] But since the time H. P. B. wrote, about seventy-five years ago, thousands of volumes and hundreds of thousands of learned articles have been published by eminent scholars, debating the issue, and today her thesis receives corroboration from one of the greatest archæologists in the world, Dr. V. Gordon Childe.[2] Again, her statement about the Vedic origin of the Hebrew word Jehu, Jahweh or Jehovah. The Vedic term is Yahu or Yahva. H.P.B. emphasises the Vedic origin of the word again and again in her writings,[3] and once again Tilak comes to the same conclusion,[4] and now both are supported by a contemporary scholar of great linguistic ability, Dr. R. G. Harshe, of Poona.[5]

It would not be difficult to multiply such instances by the hundred, but it is not necessary. The few with which the author is concerned are given in their proper places. It is his sincere and earnest submission that research scholars in Indological and allied subjects throughout the world in general, and in India in particular, will do well in turning to the writings of H. P. B., for they will find therein inexhaustible amount of material for their use and guidance.

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[1] Tilak, B. G., *The Arctic Home of the Vedas*; *The Orion.*

[2] Childe, V. Gordon, *The Aryans*, London, 1927.

[3] Blavatsky, H. P., *Isis Unveiled*, Vol. II, 1877, London, pp. 296-98; *The Secret Doctrine*, Vol. II, page 473, London, 1888.

[4] Tilak, B. G., " Chaldean and Indian Vedas," *Commemoration Volume*, presented to Sir R. G. Bhandarkar, 1917, pp. 29-42.

[5] Harshe, R. G., " The Vedic Reminiscences of a Chaldean Sun-Hymn," *Bulletin of the Deccan College Research Institute*, Vol. XVII, 1955-56, pp. 172-92.

Notwithstanding her alien nationality, she served the cause of Indological studies with singular devotion and her greatest reward will be the use we can make of her work. In addition to H. P. B., the author has drawn on the writings of Swāmi Dayānand Saraswati, Śrī Aurobindo, Lok. B. G. Tilak and others, a shining galaxy of stalwarts in the field, and hereby pays his humble tribute to their sacred memory.

As the reader will see presently, it is a long stretch of time with which the present study deals. It begins with the conventional chronology of 5000 B.C. and ends with Justinian Code and the fall of the Roman Empire in 550 A.D. It embraces practically the whole of the continent of Asia, parts of Europe—Crete, Greece and Rome—and Egypt. But the reader will find one significant fact throughout the period as well as the region covered by this study. He will meet with turbulent races, with divergent cultures that cross geographical and ethnical frontiers and come in conflict with each other. He will see that religions migrate and absorb and are absorbed in turn by primitive cults and beliefs. Trade and commerce link scattered parts of the then known world into one vast economic embrace. Law codes are devised, libraries are built, used and burnt, kingdoms are created and destroyed. There is no break in the flow of events. The old civilizations, some of them, perhaps, more advanced than ours in some respects, do not live and function as isolated groups, with few contacts and precarious existence as hostile neighbours. Their ruling dynasties enter into political treaties and alliances, cement their solidarity with marriages. Life is not dull or brutish, as our school history-books have so far taught us. Great heights of civilization and culture were attained by these ancient nations that have entered the pages of history in recent years. We must learn to look upon this past as a very significant part of our heritage, rich in sciences and arts, magnificent in achievements of the

CHAPTER II

THE ĀRYAVARTA, SANSKRIT AND CHRONOLOGY

SINCE the time when Sir William Jones, the great Indologist, initiated the study of Sanskrit in India, put it on sound basis and introduced Sanskrit literature to the West two centuries ago, large bands of scholars have dedicated their lives to the study of Sanskrit language, Indian philosophy, psychology, ethics, logic, social and political theories, literature, law, medicine and various physical sciences as they are treated in the ancient Sanskrit literature of India. A large body of material has accumulated in various libraries and museums throughout the world. During the last two centuries, archæology has made great strides. Ancient civilizations, buried and neglected, have been unearthed from their hoary slumber; languages, living and dead, have been studied, their grammars and dictionaries have been compiled with infinite patience and painstaking research; and correspondences and interrelationships between the civilisation and languages have been revealed with great skill. The whole of the *homo sapiens*, past and present, has been classified into well-defined racial groups. Changes in climate and in the configuration of the earth, drying up of oceans and rivers, movements of forests and deserts and their impact on civilization, have been studied with great detail, and we are beginning to get a glimpse of the kaleidoscopic picture of the man's ancient past. But every issue, every addition of new knowledge, gives rise to unending controversy; experts

rarely agree. But it is outside the purview of the present work to undertake even a cursory appraisal of the debate still raging, still less to take sides on any issue. We submit a point of view which, in our judgment, has both tradition and workability on its side. It is also pertinent to add that the present-day scholarship, both eastern and western, is veering round to the thesis submitted here and it may not be long before the view so far held, with regard to the original home of the Āryans, of the Vedas, the Manu Dharma Śāstra and of other Sanskrit literature, will change as a result of revised and refined techniques of interpretation of the new material.

The question of evidences of knowledge of Manu in the ancient and contemporary civilisations is tied up with that of the Vedas. The Vedas are the earliest extant literature of the Hindus, as a matter of that, of the whole world, and the Manu Dharma Śāstra is contemporaneous with the Vedas. Manu is mentioned in the Vedas in many places (8-30, 8-52, 1-80, 1-114, 2-33, 8-9, 10-63). In accordance with the well-known laws of the diffusion and migration of the cultural traits from one region to another, with the migration of the Āryans must be included the migration of Sanskrit, the Manu Dharma Śāstra and other Sanskrit literature.

Some of the questions connected with our subject are the original home of the Āryans, the Vedas and other Sanskrit literature, the nature of contents of the latter, its chronology and the routes along which the Āryans migrated to different parts of the world, taking their literature, culture and its memory with themselves.[1]

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[1] The word Āryan has been used here in the same sense as used by Professor V. Gordon Childe. He writes: "Philologists will at once complain that the term Āryan is 'unscientific'. Of course, I know that only the Indians and Iranians actually designated themselves by this name. But what expression is to be used conventionally to denote linguistic ancestors of Celts, Teutons, Romans, Hellenes and Hindus if Āryan is to

The Āryavarta

Various theories have been advanced with regard to the home of the Āryans, but we must steer clear of the controversy and content ourselves with a brief statement of the view now generally held. According to *Vāyu Purāṇa*, the original home of the Āryans is described thus: "The Neela, the Niṣadha, and the others that are lesser than them, the Sweta, the Hemakoota, the Himavan and that which is Sṛngavan: between these are the seven countries called Varṣas. This is the well-known country named Bharata, which is near to the south of the Himavan. Thence is the country named Kimpuruṣa (Tibet) near Hemakoota (Karakurum mountains). Thence is the country named Harivarṣa (Tartari) near (to the South of) Niṣada and (Irekha Birga Mountain) near Hemakoota (to the North of Hemakoota). Thence (to the west) is the country named Ilavṛta, belonging to Meru (round the Meru). Thence (to the west of Ilavṛta) is the country named Ramyaka near Neela (North of Neela or the Suleman Mountains). Thence (to the East of Ramyaka) is the country named Hiraṇmaya (Mongolia or Gobi) near Sweta, south of Sweta or Thianshan mountains. Thence to the northwest of Hiraṇmaya is the country named Kuru near Sṛngavan. The two countries of the north and the south, namely the Uttar Kuru and Bharata Khanda, are of the form of a bow whose string is pulled; the other four are long and Ilavṛta is the central country. That half of the Vedee (continent) which is on this side (southern) of the Niṣada is called the southern half of the Vedee; that half

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be restricted to the Indo-Āryans? The word Indo-European is clumsy and cannot even claim to be scientific, now that Indo-Sanskrit is no longer the most easterly member of the linguistic family known. Dr. Giles' term Wiros, is certainly accurate, but, as this is written, it is so ugly that the reviewers have laughed it out of literature. I therefore propose to retain it, quite conventionally, in the traditional sense." *The Aryans: A Study of Indo-European Origins*, Preface, xii.

of the Vedee which is beyond (to the north) of Neela is called the northern half of the Vedee. There are three countries in the southern half of the continent and three countries in the northern half, and between the two halves of the continent is Ilavṛta, in the centre of which lies the Meru." [1]

H. P. B., who had lived in India for many years, travelled extensively in India, Tibet, Central Asia and China, maintained that the original home of the Āryans, the Vedas, and Manu Dharma Śāstra and various arts and sciences, lay in the region which she called pre-Vedic India. Of this pre-Vedic India, she says, "we do not mean the India of our modern days, but that of the archaic period. In those ancient times, countries which are now known to us by other names were called India. There was an Upper, a Lower and a Western India, the latter of which is now Persia-Iran. The countries now named Tibet, Mongolia and Great Tartary, were also considered by the ancient writers as India. We will now give a legend in relation to those places which science now concedes to have been the cradle of humanity." [2] She also bases her statement on the *Vāyu Purāṇa* and writes in the same connection in another place: "The India of early sages appears to have been the region at the sources of Oxus and Jaxartes." [3]

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[1] *Vāyu Purāṇa*, Chapter 34, 25-33. Quoted by Dr. K. L. Daftari in his *The Astronomical Method and its Application to the Chronology of the Ancient India*, Kinkhed Bapu Rao Lectures, University of Nagpur, pp. 197-98, 1942. To this Dr. Daftari adds: "This description identifies the Meru with the Pamir Plateau; for nowhere else in the north of India do we have six mountains starting from the same central region." p. 198.

[2] H. P. B., *Isis Unveiled*, Vol. I, p. 589, London, 1877.

[3] *Ibid.*, Vol. II, p. 434. This view about the original home of the Āryans is beginning to be accepted by the Sanskritists and historians of today. One historian, after summarising the views of various authorities on the subject, states his own conclusions in the following words: "In conclusion we must consider also the implication of the word *Saptasinghava* in the Ṛgveda. The term means a definite country in Ṛgveda, VIII. 24. 27, whereas at the places seven streams themselves are intended. Accord-to Max Müller, seven rivers are five rivers of the Punjab, along with the

Lokmanya B. G. Tilak, who was a great student of Sanskrit and mathematics, approached this question of the original home of the Āryans and the Vedas from a different point of view. He discovered in the Ṛg Veda numerous astronomical statements and, through analysis of the position of the constellations mentioned therein, arrived at the conclusion that the Vedas were composed in a region fairly close to the arctics.[1]

From these, we now turn to a western scholar, the outstanding archæologist, Professor V. Gordon Childe. He surveyed the whole field of research on this subject, weighed evidences presented by hundreds of scholars in the field, and gave his own conclusions which are in accord with the views quoted above. Only a brief statement of Childe is necessary for our purpose. He said: "The discovery of the *centum* Tocharian language in the Tarim basin has invalidated this sort of argumentation; it has recalled from the grave the old ghost of the Asiatic hypothesis and has endowed the Orientalists with renewed vigour. The simplest explanation of the presence of a *centum* language in Central Asia would be to regard it as a last survivor of an original Asiatic Āryan stock. To identify a wandering of Āryans across Turkestan from Europe in a relatively late prehistoric period is frankly difficult. If we were right in regarding the Scyths as Mongols, it will follow that the tide of migration, which

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Indus and Saravastī. Ludwig, Lassen, Whitney substitute Kubha for the Saravastī and think that originally Oxus must also have been one of the seven. Considering that the Ṛgveda mentions the Kubha (Kabul), Gomati (Gumal), Krumu (Kurram), Suvastu (Swat), etc., which lie to the west of the Indus, it is possible that the Ṛgvedic people knew of the existence of the Oxus." Pusalkar, A. D., *The Vedic India*, "Aryan Settlements in India," chapter XIII, pp. 243-44.

[1] Tilak, B. G., *The Orion* and *The Arctic Home of the Vedas*. Dr. Daftari, quoted above, had devoted many years to this subject and his researches were presented by him to Nagpur University by his own independent research in a series of lectures on Kinkhede Foundation. He has been able to confirm the conclusions arrived at by Lokmanya Tilak.

in historic times brought to Europe the Huns and the Turks, was flowing westwards already in the VIII century B. C. It might have begun even earlier—do not many authors see 'something Mongolian' in the Hittites? And then it would be easy to comprehend how that flood in its successive waves had wiped out the Āryans from Central Asia, swept them into Europe and hemmed them into mountain valleys such as the Tarim basin. At the same time the revelation of the cyclic desiccation of the Inner Asia has provided a motive for the great exodus of the nomads, perhaps for their nomadism. Such desiccation might have begun the process of expulsion and isolation which the incursion of the Mongols completed. The world of Upper Asia is historically a blank till the last centuries before our era. We know not what language it may have contained. Finally, the old catchword, *Ex Oriente Lux*, which has inspired the partisans of the Asiatic home of the Aryans, has at last begun to justify itself against the onslaughts of those who have made their watchword, *le mirage orientale*, *die Trugspiegulung der orientalischen Kultur*."[1]

Thus, the statement of the *Vāyu Purāṇa* with regard to the home of the Āryans and the Vedas, usually accepted by the Hindus, has been confirmed by the contemporary research. This region was no doubt the cradle of a great civilization. Here, Sanskrit was spoken, the Vedas were composed, the Manu Dharma Śāstra, the Upaniṣads, the Upa Vedas and Vedāṅgas took birth, as we shall see presently. Forced by seismic, climatological and perhaps by demographic conditions, the Āryans began migrating from their home to more hospitable regions and they took with themselves, not only their language and literature, but their whole culture-complex, their entire mode of life and

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[1] Childe, V. Gordon, *The Aryans*, pp. 95-96, 1925.

thought, their social and political ideologies and institutions and started new civilisations, thus initiating what we might call the Āryanisation of the world. Longingly and lovingly they looked back to their original home, idealising it as the home of the Gods. " There on that mountain are seen all Gods, Gandharvas, Nāgas, Rākṣasas and Apsaras. The mountain Meru is surrounded on the various sides by countries that support beings, namely the four countries, Bhadrāśva, Bhārata, the western Ketumāla and the northern Kurus, where meritorious people live. In the thousand parts of mountain adorned by various abodes, the numerous dwellings of all the Gods are situated. That which is called by the synonyms of Swarga, Nakapriṣṭha, Diva, etc. by those who know the Vedas and its Aṅgas, that abode of all the meritorious Gods, *i.e.*, Devaloka, is situated on this mountain. This is stated in all the Śrutis."[1]

THE VEDAS

So much with regard to the home of the Vedas. We now come to their contents and the method of interpreting them. Here again, bands of scholars, both in the East and the West, have taken part in the debate and it is still going on. Even a cursory survey of the controversy would take considerable space culminating in a futile inconclusiveness. From the time of Sāyaṇa in India in the 10th century A. D. to Śrī Aurobindo in 1914-21, a great deal of discussion has centred round the Vedas. Pfleiderer, Bergaigne, Max Müller, Colebrook, Whitney, Haug, Hopkins, Bloomfield, Keith and numerous others in the West, and Ram Mohan Roy, Louis Jacolliot, Swāmi Dayānand Saraswati,

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[1] *Vāyu Purāṇa*, Chapter XXXIV, 55-56, 58, 61, 94-95, quoted by Daftari, *opus cit.* p. 196.

H. P. Blavatsky, Śrī Aurobindo and others in India have taken part in the discussion and presented their points of view.

Broadly speaking, there are two Schools of Thought. One, in the words of Śrī Aurobindo, considers the Vedic hymns "as the sacrificial compositions of a primitive and still barbarous race written around a system of ceremonial and propitiatory rites, addressed to personified Powers of Nature replete with a confused mass of half-formed myths and crude astronomical allegories yet in the making."[1] This School, led by Max Müller, has influenced the thinking of the modern Indologists, linguists, archæologists and interpreters of the Vedas.

But there is another School which considers the Vedas a store-house of Divine Wisdom; it maintains that the Vedas have to be approached and appreciated by application of methods other than the merely empirical, as developed in the West. The principal and valiant exponent and leader of this school was H.P.B. who took her stand on the ancient view held by the Hindus that the Vedas were given by Great Ṛṣis, seers and sages, men who had attained spiritual illumination, and that we could only unravel the mysteries of the Vedas by application of various keys or methods, representing various natural, social and applied sciences, but from the eastern or esoteric point of view.

The first School also made use of some of these keys or sciences, such as ethnology, anthropology, mythology, philology, psychology and religion. But we *must* remember that these sciences were still in their infancy in the last century—as they still are in many respects—when the various scholars started interpreting the Sanskrit literature. The study of origins and relationship of languages, living and

[1] Śrī Aurobindo, *On the Veda*, p. 1.

dead, of Asia and Europe, had hardly begun; mythologies of the East and the West were still studied in isolation, without much awareness of their similarities pointing to their common origin; the eastern religions were still viewed as anthropological phenomena, which the highly advanced and intellectually virile scientists of the West could look down upon with condescension! The representatives of this School believed in the emergence of man from the status of savagery in historic times; they believed in unilinear type of evolution, biological, mental and social. The idea of obscuration of truth with passage of time or of the rise and fall of civilisations had not come within their purview. Archæology was not even known and the significance of the dead civilisations, or their reconstruction for the light they could throw on the problems of the present, had not emerged. Since material and scientific progress exhausted all the human possibilities for these scholars and since they worshipped at the altar of the powerful, imperialistic nation-god of their countries, they could not look upon the archaic writings of a conquered country as consisting of anything more than the utterances and magical formulae of their mythical primitive ancestors.

Consequently, perhaps, one of the greatest tragedies in the world of scholarship, in the true understanding of the Divine Wisdom enshrined in the Sanskrit literature, and in the relationship between the East and the West, was perpetrated, and its baneful effects have continued to haunt the world for well nigh a century and a half. Safely ensconsed behind a façade of conclusions based on laborious mastery of the minutæ and on European parallels, suffering from lack of knowledge of the eastern psychology, of the soul of religion and of religious experience, as understood by the peoples of Asia in general and of India in particular, the protagonists of this School built massive structures of

theories, not unmixed with personal and national prejudices, vitiated by the still undeveloped state of knowledge and their own ignorance.

The representatives of the second School found in H.P.B. a redoubtable champion of their cause. Through her voluminous writings which poured forth from her pen, she gave out to the world a stupendous mass of information and opened up vast vistas of knowledge. She listed various methods of study and interpretation of the Vedas. These were astronomy, astrology, geometry, symbology, physiology, biology, anthropology, psychology, ethics, metaphysics and mysticism. She maintained that with the aid of these sciences, but studied in the light of the Wisdom of the East, it should be possible to discover the chronology of the Vedas, the Manu Dharma Śāstra and other ancient Sanskrit literature and present an integral picture of the wisdom enshrined therein. Swāmi Dayānand Saraswati, the founder of the Ārya Samāj, a profound scholar of the Vedas and Sanskrit, joined forces with H.P.B.[1] and the two together put up a valiant fight against the purely empirical, chauvinistic, partisan point of view adopted by the Sanskritists in the West, led by Max Müller.

The third outstanding figure of this School, as great as his two predecessors in his realisation of the Wisdom of the Vedas as a living experience, in his mastery of Sanskrit and Western languages and thought, and in interpretative ability of an unusually high order, was Śrī Aurobindo, the Indian seer and sage. He wrote a series of articles on the Vedas in his philosophical journal, *Arya*, which he edited from 1914 to 1921. These articles have now been put into book

[1] Śrī Aurobindo wrote a few articles in appreciation of Bankim Chandra, B. G. Tilak and Swāmi Dayānand in 1909 and 1918. These have been put together in a pamphlet, *Bankim-Tilak-Dayanand*, Śrī Aurobindo Āśram, 1950.

form.[1] Śrī Aurobindo made use of a few keys out of those mentioned by H.P.B.—psychological, symbolical, physiological, biological, ethical and metaphysical—in his analysis of the contents of the Vedas, and his interpretation of their contents is done with the thoroughness of a master-mind, couched in a language of extraordinary beauty and power, and presented with such convincing logic that a few excerpts will not be out of place here. Writing about the misleading interpretation of the Vedas by the western Indologists, he says: "The ancient scripture was delivered over to a scholarship laborious, bold in speculation, ingenious in its flights of fancy, conscientious according to its own lights, but ill-fitted to understand the method of the old mystic poets; for it was void of any sympathy with that ancient temperament, unprovided with any clue in its own intellectual or spiritual environment to the ideas hidden in the Vedic figures and parables. . . . What it found in Sāyaṇa and in the Brāhmaṇas it has developed in the light of modern theories and modern knowledge; by ingenious deductions from the comparative method applied to philology, mythology and history, by large amplifications of the existing data with the aid of ingenious speculation, by unification of the scattered indications available it has built up a complete theory of Vedic mythology, Vedic history, Vedic civilisation which fascinates by its detail and thoroughness and conceals by its apparent sureness of method the fact that this imposing edifice has been founded, for the most part, on the sands of conjecture." [2]

The Vedic seers were not primitive people, their utterances were not babblings of primitive minds, nor was their culture pagan and primitive, if we are to rely on the inner

[1] Śrī Aurobindo, *On the Veda,* Śrī Aurobindo Āśram, Pondicherry, 1956.

[2] *Ibid.*, pp. 28-29.

evidences supplied by the whole range of Sanskrit literature. Śrī Aurobindo has dealt with this subject at great length and the reader will find his statement, reproduced *in extenso*, highly enlightening and stimulating. Replying to the western scholars of the Vedas, he says: "Yet these obscure and barbarous compositions have had the most splendid good fortune in all literary history. They have been the reputed source not only of some of the world's richest and profoundest religions, but of some of its subtlest metaphysical philosophies. In the fixed tradition of thousands of years they have been revered as the origin and standard of all that can be held as authoritative and true in Brāhmaṇa and Upaniṣad, in Tantra and Purāṇa, in the doctrines of great philosophical schools and in the teachings of famous saints and sages. The name borne by them was Veda, the knowledge—the received name for the highest spiritual truth of which the human mind is capable. But if we accept the current interpretations, whether Sāyaṇa's or the modern theory, the whole of this sublime and sacred reputation is a colossal fiction. The hymns are, on the contrary, nothing more than the native superstitions, fancies of untaught and materialistic barbarians concerned only with the most external gains and enjoyments, and ignorant of all but the most elementary moral notions or religious aspirations. Nor do occasional passages, quite out of harmony with their general spirit, destroy this total impression. The true foundation or starting point of the later religions and philosophies is the Upaniṣads, which have then to be conceived as a revolt of philosophical and speculative minds against the ritualistic materialism of the Vedas."[1]

But Śrī Aurobindo does not accept this interpetation of the Vedas for many reasons: " But this conception, supported

[1] Śrī Aurobindo, *On the Veda*, pp. 5-6.

by misleading European parallels, really explains nothing. Such profound and ultimate thoughts, such systems of subtle and elaborate psychology as are found in the substance of the Upaniṣads, do not spring out of a previous void. The human mind in its progress marches from knowledge to knowledge, or it renews and enlarges previous knowledge that has been obscured and overlaid, or it seizes on old imperfect clues and is led by them to new discoveries. The thought of the Upaniṣads supposes great origins anterior to itself, and these in the ordinary theories are lacking. . . . Now, in ancient Europe the schools of intellectual philosophy were preceded by the secret doctrines of the mystics; Orphic and Eleusinian mysteries prepared the rich soil of mentality out of which sprang Pythagoras and Plato. A similar starting point is at least probable for the later march of thought in India." [1]

After giving his reasons for rejecting the stand adopted by the western Indologists about the Vedas, Śrī Aurobindo states his own view in these words: " I suggest that the gulf is of our own creation and does not really exist in the ancient sacred writings. The hypothesis I propose is that the Ṛg-Veda is itself the one considerable document that remains to us from the early period of human thought of which the historic Eleusinian and Orphic mysteries were the failing remnants, when the spiritual and psychological knowledge of the race was concealed, for reasons now difficult to determine, in a veil of concrete and material figures and symbols which protected the sense from the profane and revealed it to the initiated. One of the leading principles of the mystics was the sacredness and secrecy of self-knowledge and the true knowledge of the Gods. This wisdom was, they thought, unfit, perhaps even dangerous to the ordinary human mind

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[1] Śrī Aurobindo, *On the Veda*, p. 6.

or in any case liable to perversion and misuse and loss of virtue if revealed to vulgar and unpurified spirits. Hence they favoured the existence of an outer worship, effective but imperfect, for the profane, an inner discipline for the initiate, and clothed their language in words and images which had, equally a spiritual sense for the elect, a concrete sense for the mass of ordinary worshippers. The Vedic hymns were conceived and constructed on this principle." [1]

He elaborates this idea further in these words: "Veda, then, is the creation of an age anterior to our intellectual philosophies. In that original epoch, thought proceeded by other methods than those of our logical reasoning and speech, accepted modes of expression which in our modern habits would be inadmissible. The wisest then depended on inner experience and the suggestions of the intuitive mind for all knowledge that ranged beyond mankind's ordinary perceptions and daily activities. Their aim was illumination, not logical conviction, their ideal the inspired seer, not the accurate reasoner. Indian tradition has fully preserved this account of the origin of the Vedas. The Ṛṣi was not an individual composer of the hymn, but the seer (*dṛṣṭa*) of an eternal truth and an impersonal knowledge. The language of the Veda is itself *śruti*, a rhythm not composed by the intellect but heard, a divine Word that came vibrating out of the Infinite to the inner audience of the man who had previously made himself fit for the impersonal knowledge. The words themselves, *dṛṣṭi* and *śruti*, sight and hearing, are Vedic expressions; these and cognate words signify, in the esoteric terminology of the hymns, revelatory knowledge and the contents of inspiration. In the Vedic idea of the revelation there is no suggestion of the miraculous or the supernatural. The Ṛṣi, who employed these faculties, had acquired them by

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[1] Śrī Aurobindo, *On the Veda*, pp. 8-9.

a progressive self-culture. Knowledge itself was a travelling, a reaching, or a finding and a winning; the revelation came only at the end, the light was the prize of a final victory. There is continually in the Veda this image of the journey, the soul's march on the path of Truth. On that path, as it advances, it also ascends; new vistas of power and light open to its aspirations; it wins by a heroic effort its enlarged spiritual possessions." [1] Śrī Aurobindo goes a little deeper into the salient features of the Vedic thought and the Vedic seers. "From the historical point of view, the Ṛg-Veda may be regarded as a record of a great advance made by humanity by special means at a certain period of its collective progress. In its esoteric as well as exoteric significance, it is the Book of Works, of the inner and the outer sacrifice. . . . The hymns possess indeed a finished metrical form, a constant subtlety and skill in their technique, great variations of style and poetical personality; they are not the work of rude, barbarous and primitive craftsmen, but the living breath of a supreme and conscious Art forming its creations in the puissant but well-governed movements of a self-observing inspiration. . . . The hymn was to the Ṛṣi who composed it a means of spiritual progress for himself and for others. . . . It helped him to express the god in him, to destroy the devourer, the expresser of evil; it became a weapon in the hands of the Āryan striver after perfection, it flashed forth like Indra's lightning against the Coverer on the slopes, the Wolf on the path, the Robber by the stream." [2]

This is the secret of the Vedas to which India has held fast for untold millennia. In her æonian memory, she has cherished devoutly the conviction that the authors of the Vedas were great seers and sages, men who had seen God,

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[1] Śrī Aurobindo, *On the Veda*, pp. 11-12.

[2] *Ibid.*, pp. 12-13.

and whose utterances were attempts to give a verbal vesture to the Vision which they had witnessed. The Hindus have held the Vedas in high esteem throughout their recorded history and it is the soul of this ancient, esoteric wisdom that has influenced their lives since time immemorial and imprinted on their corporate life a seal of immortality.[1]

The Vedic Age, the Age of Intuition, gave place to another age, which we might describe as the Reign of Reason. This was characterised by an attempt to put the mystical experience of the Vedic seers on a basis of reason, expressed in the language of the times. As Śrī Aurobindo remarks: "The obscuration had already proceeded far before the opening of the next great age of Indian spirituality, the Vedāntic, which struggled to preserve or recover what yet it could of the ancient knowledge. It could hardly have been otherwise. For the system of the Vedic mystics was founded upon experiences difficult to ordinary mankind and proceeded by the aid of faculties which in most of us are rudimentary and imperfectly developed and, when active at all, are mixed and irregular in their operation. Once the first intensity of the search after truth had passed, periods of fatigue and relaxation were bound to intervene in which the old truths could be partially lost. Nor once lost could they be easily recovered by scrutinising the sense of the ancient hymns; for those hymns were couched in a language that was deliberately ambiguous."[2]

But reason was applied to the realm of the phenomenal world also. Reason, turned inwards, culminated in the

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[1] The latest example of hasty and unwarranted conclusions about the Vedas, without the redeeming feature of even a casual acquaintance with the Sanskrit language, and based purely on the conclusions of archæological investigation which change with every turn of the sod and the pickaxe, is *Prehistoric India*, by A. S. Piggot, Pelican Series, No. A 203, 1952 reprint.

[2] Śrī Aurobindo, *On the Veda*, p. 14.

metaphysics of the Upaniṣads and Vedānta; turned outwards, it became Science, the search for the Real in the world of the tangible. The record of this search, of the discoveries and of their applications to daily living became embodied in the Purāṇas, the Itihāsas, the Upa Vedas and the Vedaṅgas. This vast literature, along with the Vedas, found a hospitable home in India.

THE MANU DHARMA ŚĀSTRA

With this background in our minds we now turn our attention to the Manu Dharma Śāstra. As we have already noticed, Manu is mentioned in the Ṛg Veda in many places and, when the Āryans dispersed from their ancestral home in Central Asia, they took with them their Sanskrit language and literature which, among other parts, included the Manu Dharma Śāstra.

There has been some amount of controversy over the size of the original Manu Dharma Śāstra. Sir William Jones, writing in 1780 or so, was of this opinion: "It is clear from the Laws of Manu, such as we possess them, and which comprise 680 [?] ślokas, cannot be the work attributed to Soumati, which is probably described under the name of *Vṛddha Mānawa*, or the ancient Code of Manu, which has not yet been entirely reconstructed, although many passages of the book have been preserved by tradition and are often cited by commentators." Mons. Jacolliot, who had lived in India for many years during the last century and written voluminously on Indian subjects, said: "We read in the preface to the treatise on legislation by Nārada, written by one of his adepts, a client of Brahmanical power: 'Manu having written the laws of Brahmā, in 100,000 ślokas or distichs, which formed twenty-four books and a thousand chapters, gave the work to Nārada, the sage of sages, who

abridged it for the use of mankind to 12,000 verses, which he gave to a son of Bhrigu, named Soumati, who, for the greater convenience of men reduced them to 4,000'."[1]

Professor Julius Jolly has dealt with this subject at great length in his Tagore Law Lectures, delivered at Calcutta University, in 1883. He has listed seven reasons in support of the traditional view held in India and stated by Sir William Jones and Jacolliot. But Dr. Kane, a great authority on the history of Dharma Śāstras, differs from this view and maintains that "the extant Manu Smṛti is a recast of that Sūtra must be held not proved".[2]

In view of the slow break-up of the original habitat in Central Asia and dispersing of the Āryans to the various parts of the world, in some remote past, it is not improbable that the emigrant Āryans reduced the original Mānawa Dharma Śāstra from its bulky size of 100,000 verses to its present dimensions of 2,600 verses or so, so that it could be easily carried in memory by the emigrants on their unknown journeys. It would be even legitimate to concede that the recension of the original was smaller, as Sir William Jones maintains, and that additions were made to it in subsequent times to meet the needs of the moment.

ARTS AND SCIENCES

But the Vedic seers did not confine their search for the Real to the inner world of the Spirit alone and record their vision of it exclusively in the Vedas. They explored the world of empirical experience and subjected it to equally exacting analysis and experimentation, but always interpreted and recorded their findings in terms of their spiritual

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[1] Jacolliot, *Bible in India.*

[2] Kane, P.V., *History of Dharma Śāstras,* Vol. I, p. 85, Poona, 1930.

realisations. The facts of the physical and organic evolution were recorded in the Purāṇas and the entire gamut of human experience was discussed in the light of the descent and the ascent of the Spirit and cast in verse of extraordinary rhythm and beauty, *e.g.*, the Epics of the *Rāmāyaṇa* and the *Mahābhārata*. Śrī Aurobindo is justified in stating: "There is reason to suppose that Purāṇa (legend and apologue) and Itihāsa (historical tradition) were parts of the Vedic culture long before the present form of the Purāṇas and the historical Epics were evolved." [1] But it would be a perfectly tenable position to maintain that the various branches of sciences, known as the Upa Vedas and Vedaṅgas embracing astronomy, astrology, architecture, archery, grammar, etymology, music, medicine, military science, metrics, phonetics and ritual, which were implicit in the Vedas, were abstracted out of their matrix and given independent existence during the same period of the Vedic Culture.

The amazing achievements of the early Āryans in the field of physical sciences is a most challenging and fascinating chapter in the study of history of science, and H. P. B. has devoted a whole volume of 630 pages to an extraordinarily profound and exhaustive study of this subject. After endorsing Jacolliot's summary of the contributions of the Vedic teachers to sciences such as astronomy, mathematics, physics, chemistry, medicine, pharmacology, surgery, grammar, poetry, architecture and philosophy, she writes: "Such were the results attained by this ancient and imposing Brāhmanical (Vedic) civilisation. What have we to offer for comparison? Beside such majestic achievements of the past, what can we place that will seem so grandiose and sublime as to warrant

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[1] Śrī Aurobindo, *On the Veda*, p. 25. See author's *India's Ancient Literature: Introductory Survey*, 1957.

our boast of superiority over an ignorant ancestry? Beside the discoveries of geometry and algebra, the constructors of human speech, the parents of philosophy, the primal expounders of religion, the adepts in psychological and physical science, how even the greatest of our biologists and theologians seem dwarfed! Name to us any modern discovery, and we venture to say that Indian history need not long be searched before the prototype will be found on record. Here are we with the transit of science half accomplished, and all our ideas in process of readjustment to the theories of force, correlation, natural selection, atomic polarity and evolution. And here, to mock our conceit, our apprehensions, our despairs, we may read what Manu said, perhaps 1,000 (?) years before the birth of Christ: 'The first germ of life was developed by water and heat. *Manu*, Book I, Śloka 76.' "[1]

Well may H. P. B. emphasise the scientific contributions of the Vedic culture, for, modern archæology confirms her conclusions, albeit slowly and haltingly, with the aid of extraordinary finds thrown up by the ancient civilizations. The narrative of one such find is worth recording in some detail, since it has a direct bearing on our subject.

About twenty years ago, a German archæologist, Mr. Wilhelm Konig, reported discovery of a remarkable find during the course of his digging operations on the remains of a Parthian town, near Baghdad, in Mesopotamia. The Parthians dominated this region during 250 B.C. to 225 A.D. The find resembled an electric battery. Konig described his find in his book, *The Lost Paradise*, but no notice was taken

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[1] Blavatsky, H. P., *Isis Unveiled*, Vol. I, p. 620. The author has dealt with this subject in his *Science and Society in India*, a series of lectures delivered to all the Universities of India under the auspices of the Indian Science Congress, 1944-45. Dr. S. Radhakrishnan, in his Beaty Memorial lectures at McGill University, *East and West: Some Reflections*, 1954, also refers to this subject in the Appendix, pp. 132-34.

of his discovery. It is only recently that his theory was put to test. Mr. Willy Ley, who reported Konig's find in English and American journals, gave diagrams and analysis of materials to Mr. Willard F. M. Gray, a young scientist, working in General Electric's High Voltage Laboratory, in Pittsfield, Mass. Mr. Gray made a duplicate of the find and the model worked exactly like an electric battery. The construction of the find is given in these words: "Thin sheet copper was soldered into a cylinder less than four inches long and about an inch in diameter—roughly the size of two flashlight batteries end to end. The solder was 60/40 tin-lead alloy, one of the best in use today. The bottom of the cylinder was a crimped-in disc insulated with a layer of asphaltum. . . . The top was closed with an asphalt stopper, through which projected the end of an iron rod. To stand upright it was cemented into a small vase . . . The copper-iron combination in these ancient batteries is the same that Luigi Galvani used in 1786 when he 'discovered' the galvani cell. What electrolyte the Parthian jewellers used is a mystery, but Gray's model works well with copper sulphate. Acetic or citric acid, which the ancient chemists had in plenty, should even be better." [1]

India, like her ancient contemporaries, seems to have been a victim of seismic cataclysms that wiped out traces of her achievements in the realm of exact sciences. But she has preserved a literary record of both the philosophical and scientific discoveries in her Sanskrit literature. She is the only repository of all this knowledge, which she no doubt enriched in subsequent ages by testing it out in the crucible of her own experience. The Western scholars, till recently, have stoutly refused to accede to her pre-eminence in the

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[1] *The Laboratory*, a journal published by the Fisher Scientific Company, Pittsburg, Pa. Condensed in the *Science Digest*, April, 1957, pp. 17-19.

field of sciences, though they have acknowledged her supremacy in the realms of philosophy and religion. But H. P. B. is of a different opinion. She maintains "that from time immemorial, the distant East, India specially, was the land of knowledge and of every kind of learning. Yet there is none to whom the origin of all her Arts and Sciences has been so much denied as to the land of the primitive Āryans. From Architecture down to the Zodiac, every science worthy of the name was imported by the Greeks, the mysterious Yavanas—agreeably with the decision of the Orientalists! Therefore, it is but logical that even the knowledge of Occult Sciences should be refused to India, since of its general practice in that country less is known than in the case of any other ancient people." [1]

During the few thousand years grudgingly given to her by the archæologists and historians of India, India was in constant touch with her ancient contemporaries, or cousins, in the West and poured into them her treasures of the age-old wisdom of both the inner and the outer worlds. In the course of her contacts with them in historic times, she reinforced their memory of the ancient heritage of divine and secular wisdom and augmented their skill in nation-building. This brings us to the consideration of the chronology of the Vedas and other branches of Sanskrit literature.

CHRONOLOGY

There has been a veritable babel of tongues about the chronology of Sanskrit literature. During the last two centuries or so, every scholar in the West who has only touched the translations of Sanskrit literature in European languages, has considered himself competent to announce

[1] Blavatsky, H. P., *The Secret Doctrine*, Vol. III, p. 18.

its chronology and assign dates as suited his fancy. His conclusions, invariably inspired by Oracle Usher, of Oxford, were based on words and verses found in various places. But he defended his position with an exhibition of extraordinary tenacity and erudition. The chronology assigned to the Vedas and other literature has, therefore, varied with each scholar and it is not necessary to burden these pages with their conjectures. But the discovery of the Indus Valley Civilization and its contemporaries in the Western Asia has pushed back India's history to 5000 B.C. and earlier, and the presence of Āryans in the Indus Valley warrants a corresponding change in the chronology. If the Āryans formed a part of the population of this civilisation, as we shall see presently, then the Vedas and other Sanskrit literature must needs be dated accordingly. This would put the Vedas, etc. at 5000 B.C.

But this chronology cannot be considered conclusive if we take into consideration both the internal as well as the external evidence. In fact, there were voices of protest even in the nineteenth century. There is no literature in the world, ancient or modern, that can show such highly advanced level of thought, as H. P. B. and Śrī Aurobindo have pointed out in their writings again and again. Even Max Müller, in a moment of forgetfulness, admitted the profound wisdom enshrined in the Vedas. He said: "We shall feel that we are brought face to face and mind to mind with men yet intelligible to us *after we have freed ourselves from our conceits.* We shall not succeed always; words, verses, nay, whole hymns in the *Rig Veda* will and must remain a dead letter. . . . For, with a few exceptions . . . the whole world of the Vedic ideas is so entirely beyond our intellectual horizon that instead of translating, we can as yet only guess and combine."[1]

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[1] Max Müller, *The Vedas*, p. 75. The italics are ours.

The question of chronology of Sanskrit literature is undoubtedly linked up with the formation and emergence of the Āryan race in its cradle in Central Asia. On this subject, H. P. B. has something interesting to say. She maintained that "when geology shall have found out how many thousands of years ago the disturbed waters of the Indian Ocean reached the highest plateau of Central Asia, when the Caspian Sea and the Persian Gulf made one with it, then only will they know the age of the Āryan Brahmanical nation, and the time of its descent into the plains of Hindusthan, which it did millenniums later." Perhaps, in this unerring external evidence, preserved by Nature, we may find confirmation of views expressed by students of the Vedic astronomy, based on statements recorded in the Vedas themselves. But "to become certain of the immense antiquity of the Āryan Asiatic nations and of their astronomical records one has to study more than the *Vedas*. The secret meaning of the latter will never be understood by the present generation of the Orientalists; and the astronomical works which give openly the real dates and prove the antiquity of both the nation and its science, elude the grasp of the collectors of the ollas and old manuscripts in India, the reason being too obvious to need explanation. Yet there are Astronomers and Mathematicians to this day in India, humble Śāstris and Paṇdits, unknown and lost in the midst of that population of phenomenal memories and metaphysical brains, who have undertaken the task and proved to the satisfaction of many that the *Vedas* are the oldest works in the world. . . . 'If the Post-Vaidika works alone, the Upaniṣads, the Brāhmaṇas, etc. down to the Purāṇas, when examined critically, carry us back to 20000 B.C., then the time of composition of the Vedas themselves cannot be less than 30000 B.C. in round numbers, a date which

we may take at present as the age of that Book of Books'."[1]

From this external evidence of the age of the Āryan race and of the Vedas, preserved in the geological strata and in the astronomical references of the Vedas, we now turn to the internal evidence that can give us a clue to the mystery. Jacolliot advances an argument about the ante-diluvian chronology of the Vedas and Manu Dharma Śāstra, which is indeed unanswerable. He says: "Apart from this, the very absence of all mention of the deluge from the oldest books of the Hindus suggests a powerful argument when we are utterly left to inference as in this case. The Vedas and Manu, those monuments of the old Asiatic thought, existed far earlier than the diluvian period; *this is an incontrovertible fact, having all the value of an historical truth*, for, besides the tradition which shows Viṣṇu himself as saving the *Vedas* from the deluge—tradition, which, notwithstanding its legendary form, must certainly rest upon a real fact—it has been remarked that neither of these sacred books mentions the cataclysm, while the Purāṇas and the *Mahābhārata*, and a greater number of other recent books, describe it with minutest detail, *which is the proof of the priority of the former.* The Vedas would certainly have never failed to contain a few hymns of the terrible disaster which, of all other natural manifestations, must have struck the imagination of the people who witnessed it."[2] To be sure, there are many deluges, major and minor, according to the Hindu tradition, and there is mention of a Flood in the literature or the tradition of every religion in the world. But we may take the latest deluge that overtook the above-mentioned region. H. P. B. endorses Jacolliot's contention

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[1] Blavatsky, H. P., *The Secret Doctrine*, Vol. III, p. 353.

[2] Jacolliot, A. L., *The Bible in India.*

in the following words: "The deluge noticed in the *Bible*, in one of the *Brāhmaṇas*, and in the *Fragments*, relates to the partial flood, about 10000 B.C. according to Bunsen, and also according to the Brāhmanical computation of the Zodiac, that changed the whole face of Central Asia. Thus, the Babylonians and Chaldeans might have learnt it from their mysterious guests, christened by some Assyriologists Akkadians, or what is still more probable, they themselves were the descendants of those who had dwelt in those submerged localities. The Jews had the tale from the latter as they had everything else; the Brāhmins may have recorded the traditions of the lands which they first invaded, and had perhaps inhabited before they possessed themselves of the Punjab. But the Egyptians, whose first settlers had evidently come from Southern India, had less reason to record the cataclysm, since it had perhaps never affected them except indirectly, as the flood was limited to Central Asia." [1]

The most significant aspect of the internal evidence in regard to the antiquity of the Sanskrit literature is the highly developed state of thought enshrined in the literature itself. There is no nation in the world that can show anything comparable to the ancient literature of India, even when considered in the light of contemporary scholarship and achievement. As both H. P. B. and Śrī Aurobindo have affirmed, these ancient seers and sages, whose utterances have come down to us in fragments, plumbed the depths and scaled the heights so far unattained by man. Alchemy, astronomy, astrology, anthropology, biology, botany, chemistry, erotics, esthetics, ethnology, ethics, geology (even geo-physics), mathematics, medicine, minerology, military science, mythology, physics, physiology, psychology, poetics,

[1] Blavatsky, H. P., *Isis Unveiled*, Vol. II, p. 426, 1877.

bridge the gulf between him and the authors of that literature. A new dimension of consciousness, however elementary in its early stages, will enable him to break the hypnotic spell cast over him by the western interpreters and archæologists and span the ages that separate him from his ancient forbears.

For the time being, we feel justified in accepting the ante-diluvian antiquity of the Vedas, of the Manu Dharma Śāstra and other literature of India and in anticipating that the future researches will only lend support to the stand taken by the above-mentioned teachers of India. In the light of their explanations, Manu Dharma Śāstra becomes the earliest, the best organised and planned structure of social thought in the history of humanity, forming a pattern for social thinkers of succeeding centuries as well as a model for Code-makers of the different civilizations. While its exact antiquity will remain a mystery for some time to come, its first place in the field is definitely assured.

CHAPTER III

THE ĀRYANS AND MANU IN THE FAR EAST

1. CHINA

THE first movement of the Āryans, out of their original home in Central Asia, seems to have been towards the east in some remote antiquity. Going to the east and north China, they seem to have made their homes in Japan, Formosa, Philippine Islands, Islands on the way to Australia, Australia herself and New Zealand. There are evidences of their mingling with the peoples of these regions. We shall deal with this phase of study somewhat quickly, leaving it to the reader to pursue a detailed study on his own if he is interested in it.

In 1925-27, some French scholars announced the discovery of certain tribes in China that are definitely of Āryan blood.[1] The investigations of an expedition, sent out by the Cambridge University in 1928, presented by Sir Hugh Clifford, bear on the subject and are of considerable significance for our purpose. He wrote: "At some remote period a considerable migration took place of Caucasian tribes and peoples, described as a proto-Caucasic race, in a south-easterly direction, even reaching at its extreme easterly limits so far as the Islands of the westerly Pacific. To these people who

[1] A. Legendre, "Il n'y a pas de Race Jaune," *La Presse Medicale*, Vol. 33, p. 635 1925; "Le Chinois," *La Presse Medicale*, Vol. 35, p. 747, 1927.

settled in their Asiatic home was given the name Indonesians, meaning thereby all the earlier inhabitants of the islands and the sea-coast countries from Burma to New Guinea. The Indonesians were dolichocephalic. On their way south, they encountered, with varying results, other migrating tribes known as southern Mongols and Oceanic Mongols, who seem to have originated in northern China, and would appear to have parted company on their way south. An admixture in various degrees between these and the Caucasian peoples travelling south then formed two distinct great groups of people travelling south, either down the valley of Brahmaputra and Irawaddy or through southern China and Cambodia."[1]

Thus, the Caucasian or the Āryan migration in the east and south of Asia is of greater antiquity than it is credited with by students of archæology or anthropology. About the same time, an American expedition, working in Central Asia, discovered some drawings incised on the rocks at Arbor Bagdo in Gobi. These drawings were very much different from the usual Mongol type, and bore little or no resemblance to the drawings in fashion in the region today. Some extinct species of animals, such as reindeer, elk and moose, form some of the subjects. In north of Tschsenwan, the expedition came across an earth dam, quarter of a mile long and about forty feet high, in a fairly well-preserved condition. The present people of the region have a tradition that this dam was made by people who lived there before them.[2] We have already referred to the Toschrain, the language of the Indo-Āryan group, discovered in this region. All these evidences force us to the conclusion that an offshoot of Āryans migrated to this region, north and east Asia, and

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[1] Clifford, Sir Hugh, article in *Encyclopaedia Britannica*, on Borneo.

[2] Morris, F. K., *The Geology of Mongolia*, 1931.

discovery of some reference to Manu Dharma Śāstra in this region should not be something out of the ordinary.

In 1932, a Japanese bomb blew off a part of the Chinese wall in Mongolia. Underneath the Wall, deep down in the earth, lay a canister, containing a valuable document relating to a phase of civilization of China in a remote past. The history of the 'manuscript' was given by the author. It seems that Emperor Chin Iza Wang wanted the posterity to know that history began with him, that all the achievements of Chinese civilization were made possible by his generosity and royal patronage during his reign. He therefore ordered all ancient history books to be burnt. All the records, containing any reference to the past glory of China, were destroyed. It is due to the ingenuity of the historian, the author of this manuscript, that we know of the state of civilization before this Emperor. In a prefatory note, he wrote the conditions under which his manuscript was written and buried in a canister in the Wall.

The manuscript was secured by Sir Augustus Fritz George who brought it to London and handed it over to a group of Chinese experts, headed by Professor Anthony Graeme. Professor Graeme could not estimate the value of the manuscript and he showed its first translation to Sir Wallis Budge, of the British Museum. Sir Wallis's opinion was that the "manuscript was of even greater value than the *Codex Siniaticus*. In the manuscript, I find direct references to the Laws of Manu which were first written in India in the Vedic language ten thousand years ago." Darwin's theory of evolution is anticipated by Manu. Quoting—it is not clear whether from the Chinese manuscript or from the Code of Manu—Budge goes on to say: "From the plants, life passed into fantastic creatures which were born of the slime in water; then through a series of different shapes and animals, it came to man." The manuscript is said to contain some references

to the technique of prolongation of life. Sir Wallis Budge adds: "We have also found and proved that in those days there was a distinct relationship between India, America and China. We actually found references to ruined cities which have been found in the centre of the Peruvian forests." [1]

2. JAPAN

From China, the Āryans moved further east and settled down in northern Islands of Japan. Here, the name went through a change, and the Āryans became Ainus. The Ainus are a dwindling race of people at present, living at a very primitive level. Physically, they are identified as "probably the remains of the proto Nordic (Āryan) population once widely spread over the Northern Asia, and are certainly the relic of a very old human stock." [2] Rev. John Bachelor, who

[1] *The Modern Review*, Calcutta, Vol. LIX, No. 5, May 1936, p. 580. Harvey Day, in his *About Yoga*, also refers to this manuscript and to the technique of prolongation of life, p 97. Thornson Publishers, London, 1955. The writer's attempts to trace the three gentlemen and the manuscript have so far been unsuccessful. Sir Augustus Fritz George and Sir Wallis Budge are reported to have died. Efforts to contact their families or secure a clue to the manuscript have not proved successful either.

According to the text of Manu Dharma Śāstra itself, the following tribes of kṣattriyas have gradually sunk into the state of vṛṣalas, outcastes, owing to negligence of sacred rites and from having no communication with the Brāhmins—the root stock of the original home—Paundrakas, Odras, Dravidas, Kambojas, Yavanas, Śakas, Paradas, Pahlavas, Chinas, Kiratas, Daradas, Khasas, etc. Manu, X-43. Commenting on this, Sir William Jones takes Chinas to be the Chinese who "are descended from the Hindus". The Śakas are the Scythians, the Pahlavas are the Medes speaking Pahlavi or the ancient Persian, the Yavanas are the Greeks, while the Daradas belonged to Daradasthan in the Chinese Territory. Colonel Todd, in his *Annals of Rajasthan*, says: "The genealogies of China and Tartary declare themselves to be the descendants of 'Awar,' son of the Hindu king, Pururava." (Vol, I, p. 35). The people of Schuking have a tradition to this day that their ancestors, led by Fohi, came to the plains of China 2,900 years before Christ.

[2] "The Ainus," article in *Encyclopaedia Britannica*, 74th edition, 1929, Vol. I, p. 439.

had lived among the Ainus for some time and studied their life, manners, customs and language at a close range, wrote: "That the race is not Mongolian is clear, for the people are as different from the Chinese and the Japanese neighbours as the Malay is from the Negro. The construction of the language is Āryan and differs radically from the Japanese." [1] But when the Āryans migrated to Japan and settled down there, they took Sanskrit with themselves and also some parts of Sanskrit literature, among which was undoubtedly included Manu Dharma Śāstra, and it is not improbable that a closer study of their language, a more detailed and scientific analysis of their customs, forms of worship, ideas of life after death, dreams, etc. will reveal traces of memory of their remote forbears from the Central Asia and some affinities with the injunctions of Manu.

3. The Philippine Islands

The next halt of the Āryans, in their southward movement, seems to have been Formosa and Philippine Islands. The traces of their settlement in the former are lost, though some of the primitive tribes seem to bear some resemblance to the Ainus of Japan. But we are on surer ground in the latter Here, the Āryans entered on two different occasions, separated by thousands of years: first, on their general east and southward movement from Central Asia via China and Japan, and second, from India during the post-Buddhistic era, when Indians from different provinces of India went to the various parts of Asia on their missions of colonisation and Aryanisation. The two impulses coalesced in subsequent centuries beyond any possibility of isolation and identification for purposes of scientific study. The

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[1] Bachelor, John, *The Ainus and Their Folklore*, London, 1901, p. 11.

group of Āryans that settled down here mingled with the Negritos, and some of the primitive tribes "resemble the Australoid Ainu, a dwarf hairy man, intermediate between the aboriginal Australian and the Ainu of northern Japan."[1]

Dr. Saleeby, who has made a study of the dialects of southern Philippines and of Sanskrit, maintains "that Sanskrit terms were used by the Malayans in general and by Filipinos in particular long before the invasion of Java and Sumatra by the Hindus of the third or fourth century A.D."[2] He rightly dates the entry of the Āryans, their language Sanskrit, forms of worship and religion much earlier than the post-Buddhistic period around the fourth century A.D. He continues: "And when side by side with the worship of such dewas [devas] and hantus we find that the headgods of the Indian triad and the earliest Vedic gods still hold the foremost place in the minds and devotions of hill-tribes of Luzon and Mindano and are still spoken of by the Moros . . . the inference certainly becomes clear that the relations which the Filipinos hold to the Hindus is very much older than the Hindu-Malayan civilization to which we referred above. It reaches far back into the period when the worship of the Vedic gods of India [of pre-Vedic India, as defined by H. P. B.], was the dominant religion of the homeland of the forefathers of the Philippine hill-tribes. For if we strip their dialects of the Sanskrit element which we have just described, we leave them nothing that would be commensurate with their arts and culture . . . All of which go to show that these deities constituted the indigenous worship of the tribes and the original home of these tribes

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[1] *The Philippine Islands*, article in *Encyclopaedia Britannica*, 1929, Vol. 17, p. 727.

[2] Saleeby, W. C., *Origin of the Malayan Filipinos*, pp. 25-26.

was somewhere in the continent of India [pre-Vedic India] where such worship was indigenous." [1]

Professor A. L. Kroeber adds fables and folklore, common to the Āryan groups. He says that they are "quite demonstrably of the Hindu origin and are all cast in the Hindu mould. Inasmuch as many of our own fables are also known to be of Indian origin or patterned on the Hindu examples, it is not surprising that these tales from Philippines have a familiar ring in our ears. It is no wonder, since both we and the Filipinos have derived them from the same source." [2] But Kroeber does not make it clear if he would place these fables and folklore in the pre- or post-Buddhist migration of the Āryans to the country.

The early Filipinos, like their Āryan ancestors, paid homage to "fire, sun, moon, rainbow, to animals, birds and even to trees and to rocks of peculiar appearance." [3]

All these evidences of affinities, racial, linguistic and religious, point to one conclusion: that the early Filipinos belonged to the Āryan group and settled in this country in a remote past. Should future investigations lend support to the thesis herein presented, then it is not improbable that we shall discover some traces of memory of Manu among the primitive tribes. This memory was, in all probability, revived during the post-Buddhistic period when the Philippine Islands came under the all-out, massive impact of the colonising Āryans and Dravidians from India. We shall leave this subject here for the moment and revert to it in a subsequent section when we deal with the impact of Manu on the east and south-east countries of Asia in the post-Buddhistic era.

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[1] Saleeby, W. C., *Origin of the Malayan Filipinos*, pp. 25-26.

[2] Kroeber, A. L., *Peoples of the Philippines*, p. 197.

[3] Best, Eldon, *Pre-historic Civilisation in the Philippines.*

4. Australia

This migratory tendency kept urging the Āryans further south till we see them settled in Australia. Here, as in Japan and Philippine Islands, they mingled with the primitive tribes of the country and were absorbed by them, leaving only traces of similarities of the blood-type to that of the Indo-European group of people.[1] Professor Hooton, of Harvard University, who has studied this "pseudo-Australoid" group, which he has also noticed in America, makes the following statement: "As far as my researches carry me, this type cannot be identified craniometrically with the aborigines of Australia, although it does bear some faint resemblance to them. I am inclined to the opinion that this type represents an archaic form of modern white man. It seems probable that this type is represented very strongly in the Ainus of Japan, and that it exists in the Australians in combination with the negroid element." [2]

5. New Zealand

From Australia to New Zealand was not a big jump. The similarity between the climates of this region and of the original habitat of the Āryans in Central Asia and the comparative absence of large numbers of native tribes seem to have contributed, in some measure, to the preservation of considerable racial, linguistic, religious and other affinities with their ancestors. The cephalic index of the Maori assigns him to the Indo-European group, while his

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[1] Smith, Sir Elliot G., *Human History*, 1930, pp. 124-25.

[2] Hooton, *The American Aborigines*, p. 159. For further study on the subject, see researches of Norman B. Tindale, Herbert M. Hale, L. K. Ward and J. B. Birdsell in the *Records of South Australian Museum*, Adelaide.

religious concepts and practices suggest a fairly advanced stage. Writing about some Maori religious hymns, E. Best remarks: "A perusal of these compositions, and a study of the Maori myths, religion and sacerdotal ceremonies show how closely the Maori resembles Asiatic folk in his mentality." [1]

Their conception of God as a formless being, Io, without physical embodiment, Aria (Ariya), and of one God who has many names, reminds one of the language of the Vedas. Best continues: "It is interesting to note that no form of offering or sacrifice was made to Io, that no image of him was ever made, and that he had no Aria or form of incarnation, such as inferior gods had. . . an examination of the ritual referred to shows that the Maori concept of the Supreme Being was pitched upon a high plane of thought. The purity of the conception and the practices of the cultus, were doubtless preserved by allowing people to deal with lower types of gods, or even to practise shamanism if they were so disposed." [2] Best quotes a Maori, saying to a European visitor, "Yes, all gods are one, but the people must not be told so. All gods are One, but He has many names." [3] The cosmology and the cosmogony of the Maori, his concept of numerous gods presiding over different phases of natural and human phenomena, such as wind, water, fish, forest, war and peace, his rituals, and his idea of the spiritual potentialities in man, of the visible and invisible worlds and of life after death, his entire scheme of religion, ethics and psychology, if interpreted in philosophical, and not anthropological language, will reveal a fairly advanced state of thought and practice, not unequal in vigour and vision to that of their Āryan, forefathers from the north.

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[1] Best, Eldon, *Some Aspects of Maori Myth and Religion*, 1922, p. 10.

[2] *Ibid.*, pp. 20-21.

[3] *Ibid.*, p. 20.

With regard to the origins of the Polynesian people in general, many theories have been advanced. Percy Smith, with his interpretation of the Rarotongan legends and genealogies, maintains that the Maoris came from the Gangetic Valley in India where they had come in contact with the Āryans.[1] Tregear supports this view on linguistic grounds, showing affinity between the Polynesian language and Sanskrit.[2] Fornander and others see Semitic origins of the language by comparing the customs with those of the people of South Arabia. A Matorohanga legend attributes the home of the Maori to Irihia, and Percy Smith considers this to be another name for India. It would, perhaps, be more correct to say that it is a condensation of Ārya-Varta, the original home of the Āryans in Central Asia. The same legend speaks of a neighbouring country of Uru, which probably has a reference to the Ur of Chaldeans.

Mons. Paul M. Rivet, a French scholar, has now entered the field and he presents a strong case for relationship between the Sumerian and Oceanic languages. He says: "The conclusion arrived at in the works of Autran and Waddell on the resemblances between the Sumerian and the Indo-European, those of Drexel on affinities of the Sumerian and the languages of Bornu—the ancient kingdom of the Central Soudon in Africa—are necessarily not mutually exclusive. Those works enable us to suppose that the Sumerian world, having a well-attested contact with India before 3000 B.C. has played, at a certain epoch, an important role as agent of transmission of cultural elements between the Oceanic Group, Europe and Africa. M. Przyluski at the same time gave a series of lexical concordances between the Sumerian and the

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[1] Smith, Percy, *Hawaiki, The Whence of the Maori*, Wellington, 1904.
[2] Tregear, Edward, *The Maori Race*, Wanganui, 1904.

languages of the Oceanic group.[1] His conclusions were: 'These analogies, the list of which is not closed, can explain themselves by means of the loans. It is not impossible that the Sumerian can be connected with the Austro-Asiatic languages. But it would be premature to choose between the two alternatives.'"[2] In his further studies, Rivet endorses E. Stucken's conclusions about the comparative vocabulary of the Polynesian, Sumerian and American languages. He says: "A more extensive comparison of the Sumerian and the Oceanian vocabulary has revealed to me close and so numerous resemblances that I am now convinced of the closer ties which unite these two languages and that the Sumerian ought to be classified in the Oceanian group."[3] Rivet summarises his own conclusions in the following words: "Our comparative vocabulary gives in addition numerous examples of the loans of vocabulary between the Munda and the Sumerian. Commercial relations existed between the lower Euphrates and Indus since 2000 B.C. A certain number of radicals common to the Sumerian and Oceanian languages are found both in the Indo-European and the Semitic. They are numerous in the case of Sumerian and Munda. It is an established fact that the languages connected with the Oceanian group were and are still spoken in India and they have occupied a more extensive region than at present. It is therefore natural that they should have exercised some influence on the non-Oceanian languages. The Oceanian influence did not confine itself to India, but much further

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[1] Emprunts anaryens en Indo-Aryen, *Bulletin de Societie de Linguistique de Paris*, No. 24, pp. 118-23; No. 25, pp. 66-71; No. 26, pp. 98-103.

[2] Rivet, Paul, M., "Le group Oceanien," *BSL.*, No. 83, 1925-26, pp. 142-68.

[3] Rivet, Paul, M., *Sumerien et Oceanien*, Introduction, p. 7.

west it had extended its domain in Mesopotamia and the Mediterranean basin. Anthropology and Ethnography show in fact that these peoples have dominated the pre-Indo-European and the pre-Semitic Mediterranean world and on the African world also. The Science of Linguistics also furnishes interesting indications in support of this thesis. I am convinced that in the Mediterranean basin and in a portion more or less extensive of Africa, there is an Oceanian substratum. In fact it is possible to show that Oceanian influence due to commerce had spread over the new world, Polynesia and even as far north as Japan." This raises many issues with which it is not our purpose to deal. Future researches must support or invalidate the position taken by Mons. Rivet. It should be enough for us to note that the Maori would seem to be doubly related with the Āryan: first, through direct descent from those who came via the eastern sea-board of Asia, and second time through the ancestors of Sumerians, Chaldeans and probably their successors.

It should be no wonder, then, that the word Manawa should have been retained by the Maoris in original form and content as it was known to the Vedic Āryans in Central Asia. With the Maori, the word Manawa has two meanings: breath and the mind or the heart. Manawa ora is the breath of life, and when this word is conjoined with other words, it represents subtle nuances of feeling and thought. According to Best, "the expression carries a sense of something more than mere breath, a spiritual sense". This is not very far from the various meanings assigned to the word Manu in the Dharma Śāstra itself.

This completes our brief survey of the first migratory movement of the Āryans, the traces of Āryan blood and of Manu and his teachings in East Asia. We hear of his Dharma Śāstra in East China, the beginning of the Āryan

eastward trail, and of Mannawa in New Zealand among the Maoris, the southern-most end of that trail. In between are evidences of ethnical and cultural fusion and assimilation in terms of Manu's teachings. Perhaps later researches may reveal existence of the memory of his name in those intervening countries in those far-off times.

CHAPTER IV

MANU IN INDIA, WEST-ASIA AND EUROPE

1. INDUS VALLEY CIVILIZATION

THE next movement of the Āryans from their home in Central Asia was towards the south and south-west, embracing India, Iran, Sumeria, Egypt, Crete, West Asia, hitherto known as Middle and Near East, while during subsequent migratory waves in the following centuries, they covered the European continent. So far India has been acknowledged to be the first country where we meet the Āryans and we shall now turn our attention to her.

We meet the Āryans first in the Indus Valley civilization. To be sure, skulls and figurines of different racial types, such as Australoid, Eurafrican, Alpine and Mongoloid have been found, along with those of the Āryans. But ethnic, religious, ritualistic and linguistic similarities between the Vedic and the Indus Valley people are found in abundance. According to Guha and Sewell, some skulls found at Harappa and Mohenjo Daro have been identified as belonging to the Mediterranean or the brown stock,[1] and Guha maintains that the present-day Indians belong to the same ethnic group.[2]

Like their Vedic ancestors, the Indus Valley (abbv. I. V.) Āryans developed similar forms of worship. Numerous

[1] Sewell and Guha, *Mohenjo Daro and Indus Valley Civilisation.*

[2] Guha, B. S., *The Census of India,* Vol. III, 1931.

religious symbols, found in the I.V. civilization, represent Vedic deities, such as Sun, Fire, Soma and Aditi. The paintings on the earthen pots and other materials reveal Vedic concepts. According to Śrī Vats, "As pointed out, the paintings can hardly fail to recall to mind the parallelisms with some of the rites, rituals and beliefs contained in Hymns 14, 16, and 18 of the tenth Maṇḍala of the Ṛg Veda. Nevertheless the similarity of the beliefs, as far as it goes, is very striking."[1] The Swastika design appears on certain types of seals and suggests their use for religious purposes. It is interesting to note that Swastika is found in Crete, Cappadocia, Troy, Musyan, etc., but has not been discovered so far in Egypt and Babylon. The cylinder seals were common in both the I. V. and Sumeria. But the Swastika, as well as the Wheel, which also has been noticed on some seals, were not used anthropomorphically, but symbolically. They were invested with religious and magical significance, along with the Cross in Babylon and Elam in later times.

A few sculptural works suggest worship of Śiva and Śakti. Śiva was one of the principal deities, along with the Mother Goddess. A large number of conical and cylindrical stones have been found and they represent liṅgam, the creative aspect of life. Mother or Nature Goddess worship was one of the principal features of their religion. The Mother Goddess is known under various names, such as Māta, Amba, Kāli, Karali, etc. The Ṛg Veda refers to her as Pṛtivi and Aditi. It is worth recording here that some of the figurines, representing this form of worship, have been found in many countries in Western Asia between Persia and the Aegean. According to Datta, the funeral system of the

[1] Śrī Vats, *The Pre-historic Cemetery*, Chap. VI, p. 209, Department of Archæology, Government of India.

I. V. people is very much similar to the Vedic *prayogas* of the funeral ceremonies.[1]

He maintains that we cannot dismiss lightly the presence of Indo-Āryans in the Indus Valley Civilization, and is supported by Academician Struve, the Soviet-Russian ethnologist, who identified Harrish, the Sanskrit-speaking people of Asia Minor, being a part of the population of Harappa.[2] Sir A. B. Keith is of opinion that " the Indus Valley civilization no doubt, whatever its impulse, is largely Indian in character and nature." [3] Even Sir John Marshall, who has been very cautious in accepting the presence of Āryans in the Indus Valley Civilization, admits the typically Indian character of the religious finds. He says: " All the materials of religious nature recovered at Mohenjo Daro appear to be characteristically Indian."[4]

The people of the I. V. civilization maintained commercial and cultural contacts with their contemporaries in Western Asia. They imported various precious stones, metals and articles from different parts of India such as Kashmir, Mysore, Nilgiris, and from the outside world. There is considerable evidence of contact with Sumer, Egypt and Crete. A seal of a mastless ship, with a central cabin and a steerman working at the rudder, bears testimony to the people's knowledge of maritime vessels. The early Minoan seals, cylinders of Sumer, and the pre-Dynastic pottery of Egypt contain similar representations of boats with a sharply upturned prow and stern.

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[1] Datta, Bhupendranath, " Vedic funeral Customs and Indus Civilisation," *Man in India*, Vol. XVI, No. 4, 1936; Vol. XVII, No. 12, 1937.

[2] Struve, *Indo-Soviet Journal*, August, 1947, p. 9.

[3] Keith, Sir A. B., " The Āryans in the Indus Valley Civilisation," in *Bharatiya Anusilana.*

[4] Marshall, Sir John, *Indus Valley Civilisation*, Vol. I, p. 24.

The language and script of the Indus Valley has presented some problems. "There are resemblances between some characters in the Indus script and those in the Sumerian, proto-Elomite, Hittite, Egyptian, Cretan, and Cypriote and Chinese scripts. Similarities have also been traced with the script of the Easter Islands and the Tantric pictographic alphabet. All these scripts are possibly interrelated, but only upto a certain point. Some scholars even claim the Brahmi to have been derived from the Indus script. It is not possible, in the present state of our knowledge, to determine the language of the script. Some scholars take it to be Sanskrit and others as the Dravidian."[1]

But the subject that is of main interest to a student of Sociology is the race relations and the social organisation of these people. The population of the Indus Valley was heterogeneous, as we have already remarked. These diverse elements mixed, no doubt, and some sort of racial and religious synthesis seems to have been evolved, in conformity with the spirit of tolerance so characteristic of the teachings of Manu. The Vedic religion incorporated many non-Āryan elements and harmonised their forms of worship into its own pantheon. This free mingling of diverse racial elements and reorientation of basic religious concepts must have necessitated a type of social organisation in which both the ethnic mutation and the religious change were kept under control; without lowering the general level of the culture of the Āryans. This was done through a planned social organisation in which the groups were assigned their tasks in terms

[1] Pusalkar, A. D., "Indus Valley Civilisation," Chap. 9, *Vedic India*, p. 190. Swāmi Sankarananda's *Rig Vedic Culture of the Pre-Historic Indus*, Vol. I, 1943, Vol. II, 1944, contains helpful material on the method of interpretation of the pictographic alphabets of Tantra, Egypt, Jaipur, Indus Valley and China, and also of the alphabets of Brahmi, Khorastri, Sabean, Greek, Latin, Ethiopian, Hebrew and other ancient languages. Published by Ramakrishna Vedānta Math, Calcutta.

of their competency, cultural level and birth, as ordained by Manu. "The remains unearthed at Mohenjo Daro demonstrate the existence of different sections of people who may be grouped into four main classes, the learned class, warriors, traders and artisans, and finally manual labourers, corresponding roughly to the four varṇas of the Vedic period."[1]

A highly developed culture, its population composed of various ethnic elements, its religion a synthesis of the Vedic wisdom and the best that the primitive tribes could contribute, its forms of worship that recognised the creative forces of Nature and bore evidence of the life of inner discipline, yoga, its social organisation based on sound principles of psychology and division of labour, its arts and industries revealing a stage of highly advanced attainment, and with maritime contacts with other countries in remote parts of Asia in the east and the west, bespeak a life free from inner turmoil and racial and social warfare, in perfect accord with the teachings of the Vedas and Manu Dharma Śāstra. As Sir Gordon Childe puts it: "The Indus civilization represents a very perfect adjustment of human life to a specific environment that can only have resulted from years of patient effort. And it has endured; it is already specifically Indian and forms the basis of modern Indian culture." [2] But it has also contributed to the making of the world culture. To quote Professor Childe again: "Nevertheless, since Indus manufactures were imported into Sumer and Akkad, and Indus cults were celebrated there, the forgotten civilisation must have made direct if undefinable contribution to the cultural tradition we inherit through Mesopotamia. Moreover, the technical traditions of the Bronze Age craftsmen, at least of potters and wainwrights, persist locally until to-day. Fashions of

[1] Pusalkar, A. D., "Indus Valley Civilisation," Chap. 9, *Vedic India*, p. 179.

[2] Childe, Sir V. Gordon, *New Light from the Ancient East*, p. 220

dress, established in the Indus cities, are still observed in contemporary India. Hindu rituals and deities have roots in the cults depicted in the pre-historic art. So classical Hindu science too, and through it occidental science, may be indebted to the prehistoric to an unexpected degree.[1] From this standpoint the Bronze Age civilization of India has utterly not perished; 'for its work continues, far beyond our knowing'."[2]

The presence of Āryans in the I. V. as well as of their cultural ethos, outlined above, warrants the conclusion that Manu Dharma Śāstra was known to the people. The I. V. people were in constant communication with their brethren in the West who had retained distinct memory of Manu, as we shall see presently, and decipherment of I. V. cuneiforms, in time to come, will reveal the presence of his name here.

2. Iran

Athwart the land routes between India and Western Asia lies the land of Iran. Whether the Āryans, who went to India and Iran, left their home in Central Asia together and parted company on the way, whether they left in two waves of migration, one going east to India and the other following south-west route to Iran, or whether they arrived in one wave of migration in India or Iran and an offshoot crossed over to the other country, is a matter that concerns the archæologist and is not of much importance for us here.[3] What we have to note is that both the Vedic Āryans and the

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[1] The pre-historic science is obviously the Upa-Vedas and Vedāṅgas which the Āryans took with themselves on their migratory movements to the various parts of the Western Asia and India.

[2] Childe, Gordon V., *What Happened in History*, Pelican, No. A108, 1954, p. 129.

[3] Ghosh, B. K., "The Āryan Problem," Chapter X, *The Vedic India*, gives a summary of the whole discussion on the subject.

Iranians belonged to the same racial stock, had the same home in Central Asia, spoke languages more or less alike, had the same philosophy and religion, worshipped the same gods, including Manu, and developed an identical social organisation, with four groups, bearing identical names.

The Indo-Āryans assumed the name of the home-land for the country of their adoption and called it Āryavarta or Bharatvarsha, while the Iranians called theirs Airyana Vaejeh, "the stem-land of the Āryans." The *Venidad*, the earliest book of the Iranians, opens with enumeration of sixteen places and, like the *Vāyu Purāṇa* of the Hindus, mentions the land of the Hapta Hindu (Skt. Sapta Sindhu, the land of seven rivers).

The time of their arrival is dated differently. But with the discovery of a culture that corresponds with the Indus Valley and Sumerian civilizations, during the Uruk Period IV, circa 3000 B.C., we may conclude that the first batch of the Iranians arrived here during the fourth millennium B.C.[1] Ghirshman says: "Transposing this substitution on the human plane, it would seem that there was a slow infiltration of foreigners who established themselves in the midst of this indigenous population. We know nothing of the origins of this new culture, nor can we as yet say with certainty who were the people who brought it. It seems to have come from the districts near the Oxus and Jaxartes, in the plains of Russian Turkestan, or perhaps, from even further afield, towards the heart of Central Asia. It spread slowly in the north-east of the Plateau, but later became increasingly important in the north; passing, perhaps, along the Caspian shore, it penetrated as far as Cappadocia, where grey pottery with a concave body—apparently a Nordic characteristic—

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[1] The author is giving the conventional chronology advanced by the archæologists.

has been found at Kul Tepe. Resembling the culture of ancient Mesopotamia, it shows a predilection for spouted vases."[1]

The Iranians seem to have scattered themselves out in this region, and some of their sturdier tribes carved out little kingdoms for themselves. The Elamites settled here in the 3rd millennium B.C. The Kassites appeared towards the middle of the 18th century B.C. and lasted for nearly 600 years. The Mittanis, the Lullubi and the Guti were the next to come, joined later, perhaps, by the Medes.[2] All these tribes

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[1] Ghirshman, R., *Iran*, p. 46, Pelican, E.T. 1954.

[2] Col. Todd states the Indian tradition about the Medes in the following words. " Ujameda by his wife, Nila, had five sons, who spread their branches on both sides of the Indus. Regarding three, the Purāṇas are silent, which implies their migration to different regions. Is it possible they might be the origin of the Medes? These Medes are descendants of *Yayat, third son of the patriarch, Manu*; and *Madai*, the founder of the Medes, was of Japhet's line. Aja Mede, the patronymic of the Rajaswa, is from ' Aja ', a goat. The Assyrian Mede in Scripture is typified by the goat." *Annals of Rajasthan*, Vol. I, p. 41. It may be that the Medes went to Iran earlier than the Kassites, Mittanis and other tribes and were third in the line of migration from their home in Central Asia.

Aja or goat has been used as a symbol by various civilizations and religions since very early times. In Mandala X, Hymn 30, of the Ṛg Veda, Aja represents the unborn, eternal Spirit, the Logos. His involution in matter represents his " sacrifice ". The *desire* to be many was the primal germ of mind, manas. Hence the association between Aja and Manu, with all their symbolic significance of the primordial desire and mind, became fixed in the Hindu pantheon in subsequent ages.

Aja, according some archæologists Aha, was associated with Mina or Mena, (Manu) in Egypt. In Phrygia, Nona is the Mother of Manes, Manu, and she is " the protector of her people and teacher of the art of management of the goats ". Sir William Ramsay, *Asianic Elements in Greek Civilisation*, p. 300. The goat was sacrificed by the Greeks to Amphitrite and Nereids on the sea-shore. They perceived twenty-eight stars in the form of a goat, Capriconus. The goat was later transformed into Amalthæa, the foster-mother of Jupiter. The goat, with its symbolic significance, as many other animals with theirs, entered Europe through the Elesinian, Dionysian and Mithraic and Masonic mysteries. The influence of these Mysteries, with their speculative, allegorical and symbolic ritual, permeated every country of Europe since the time of Pythagoras. Goat was selected as the victim for atonement of all the sins of Israel and the scape-goat was " indeed the sacrificial martyr, the symbol of the

belonged to the same Āryan stock and spoke related languages.[1]

The religious ideas of both the Indian and Iranian Āryans bear close resemblance to each other. Ahura Mazda is the Supreme Deity of the Iranians. He is Pure Being, Transcendental Immanence, Creator, Lord of Wisdom, Giver of Law and Dispenser of Justice. He is the unnameable, unknowable source of all, corresponding to the Nirguna Brahman of the Hindus. But as a self-revealing activity, He is the Spenda Mainu, and the words used by Zoroaster, the Prophet of the Iranians, to describe the attributes of Spenda Mainu are akin to those of the Saguṇa Brahman and Mūlaprakṛti of the Hindus. These attributes are: (1) Vohu Mainu, the Supreme Intelligence, Reason. (The reader must bear in mind the use of the word Mainu, very much akin to Manu, to represent the Supreme Intelligence of the Personal God.) (2) Vohu Kshatra, the Divine Ruler. This is His aspect of action. (3) Asha, Righteousness, the source and sustainer of the universe, the Love aspect of the Supreme.[2] (4) Armaiti, Piety, devotion (Skt. aramati). (5) Haurvatat, the Perfection. (6) Amertat, Immortality (Skt. amṛtya).

greatest mystery of all, 'the fall into generation'." The God of Victory, Azaz-el, is represented as the Sacred Goat in the Bible. Draper, in his *Intellectual Development of Europe*, says that when Peter, the Hermit, led the Crusaders to win back the Holy Sepulchre from the Moors, his army was preceded by the Holy Ghost, symbolised by a white gander, accompanied by a goat. There are several inns in England, at the present time, named "Goat and Compasses". If we bear in mind the original significance of goat as representing the unborn Logos, it is not difficult to sense the significance of the two symbols together: the desire of the Logos to outline the field of His manifestation. Aja of the Ṛg Veda is accompanied by manas, the primal desire by mind. Till this subject is studied and discussed by scholars at some length, we may be justified in inferring that the symbolic significance of Aja has a reference to Manu and his impact on the people using the symbol.

[1] Ghirshman, R., *opus cit.*, p. 50.

[2] Professor Christian Bartholmeus discusses the philological identity of the words *ṛta* of the Vedas, *areta* and *asha* of the Iranians. See his *Altiranische Woterbuch*, Strausbourg, 1904.

Three attributes are masculine, that is, they belong to the Supreme Being, and three are feminine, they belong to the archeytpal essence of Matter. This is the Trinity of the Vedic Āryans and their consorts or energies in a new verbal vesture.

The Iranians had smaller divinities, Yazatas (Skt. Yajata), the "adorable ones," and not a few of them bore Sanskrit names: Mithra, Varuna, Vayu, Usha, Hoama, Airyaman, Rata, Nairyosangha, Verethraghana, Parendi and others. Among these, Vaivahant (Skt. Vaivasvat, Manu) was the first to sacrifice to Hoama (Skt. Soma) and derive the great benefit of begetting Yima (Skt. Yama) as a son. This means that by means of great Yoga and discipline, Manu was able to gain control over forces of disintegration and decay.

The circumstances attending the birth of the Prophet Zoroaster are similar to those that attend the birth of the Avataras of the Vedic Āryans. According to Yasna XXIX, Mother Earth, in the form of a Cow, appeared before the Almighty Being, Ahura Mazda, and complained of the oppression to which she was being subjected by the people. She prayed for relief. Ahura Mazda held a conference of the gods and pointed out that Zoroaster was the only one who could go down into the world and bring human beings to the path of righteousness. Therefore, Zoroaster took birth and brought relief to Mother Earth, thus restoring ecological, social, psychological, moral and spiritual balance.[1]

The Vedic Āryans made ṛta the basis of the cosmic and social order. The Iranians called it asha, as we have seen already, and gave it the same significance. They,

[1] *The Bhagavata Purāṇa* contains exactly the same story of the complaint of the Mother Earth, represented by cow, to Brahmā against man's wanton waste and destruction of natural resources and life!

like the Vedic Āryans, had four castes. The atharvan, literally one who tended sacramental fire of the Iranisus, was the brahmin of the Indians; the rathestar, the kṣattriya; the vastrayast, the vaiśya, and the hutashta was the śūdra, the hand-worker. Both the Iranians and the Indians offer cakes to the departed; both use ghee, clarified butter, during the sacrament. The initiation of the Iranians is nav-jyot, the new light, "the second birth" of the Hindus. Dr. Darmesteter was, therefore, right when he wrote in his Preface to *Vendidad*: "The Key to the Avesta is not the Pahalvi, but the Veda. The Avesta and the Veda are two echoes of one and the same voice, the reflex of one and the same thought: the Vedas are, therefore, both the best lexicon and the best commentary to the Avesta."[1]

Regarding the personality of the Prophet Zoroaster, the age and the place of his birth, a good deal of legendary and fragmentary information has gathered round him, and statements of various classical scholars, who have mentioned him in their writings, are usually conflicting. Dr. Dastur M. N. Dhalla, who has made an exhaustive study of this subject, has put together the following references to Zoroaster: "Dioegenes Laertius says that Xanthus of Lydia (fifth century B.C.) mentioned Zoroaster by name. The earliest authentic allusion to him, however, is found in the Platonic *Alcibiades*. Pliny the Elder (23-79 A.D.) says that Zoroaster was the only human being that laughed when he was born and adds that his brain pulsated so forcibly that it repelled the hand put over it. Diogenes of Laerte (second century A.D.) quotes Dino (about 340 B.C.) as saying that Zoroaster meant one who sacrificed to the stars and adds that Hermodorus, a disciple of Plato, agreed with this. He is spoken of as Chaldean by Hippolytus (236 A.D.) or as an

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[1] Darmesteter, James, *The Sacred Books of the East*, Vol. IV, p. 26.

Assyrian, or generally as a Magian or Bactrian. He is called the king of Bactria who fought with Ninus and Semiramis and was defeated. The Avestan texts are silent over the question of the age in which he was born. The classical writers speak upon the subject, but their testimony is not reliable. Pliny says on the authority of Eudoxus (368 B.C.), Aristotle (350 B.C.), and Hermippus (250 B.C.) that Zoroaster lived, 6,000 years before the death of Plato or 5,000 years before the Trojan War, and Diogenes of Laerte quotes Hermodorus and Xanthus to the same effect. Pliny quotes Hermippus as saying that Zoroaster composed two million lines of verse. Polyhistor (about first century B.C.), Plutarch (46-120 A.D.), Apuleuis of Madaura (124-170 A.D.), Clement of Alexandria (150-211 A.D.), and Hippolytus say on the authority of Diodorus of Eretria (60 B.C.) and Aristoxenus, a disciple of Aristotle, that Pythagoras was a pupil of Zoroaster. . . . Pliny states that it is not certain whether there was only one Zoroaster or others bearing his name."[1] To this motley of views may be added an earlier one of Besorus, the Chaldean historian of Alexander, who mentions Zoroaster as the founder of an Indian colony in Babylon in 2200 B.C. Bunsen, the great Egyptologist, places Zoroaster in Bactria before the emigration of Bactrians to Indus in 3783 B.C.

The reader will have thus seen how close the relationship was between the Āryans of India and Iran. Indeed, it is close enough to warrant the removal of frontiers imposed by geographers between the two. The original habitat, language, race and religion linked these peoples into a bond of unity and identity. Thus, when we come across in later times evidences of the religion of Mithra among the

[1] Dhalla, M. N., *History of Zoroastrianism*, pp. 143-44, Oxford University Press, New York, 1938.

Thus, ancient Iran was both a receptacle of the teachings and the culture of the Vedas and of Manu and a centre of diffusion. It should have been quite natural, therefore, for the advisers of Darius the Great, 522-486 B.C., to have drawn upon the Manu Dharma Śāstra for constructing a legal frame for his empire. Vaivasvata Manu was not known second-hand to the Iranians but formed a part of their religious and spiritual pantheon; he was one of the divinities of Ahura Mazda. His Dharma Śāstra affected their lives so intimately as to make them accept the social organisation envisaged by him, with the names of the castes and all, and become willing carriers of his message to the countries to which they went. Manu Dharma Śāstra was both ideologically and culturally nearer to them than the Code of Hammurabi.[1] Through the Zoroastrians, the worship of Manu and knowledge of his Manu Dharma Śāstra entered the younger civilizations of Western Asia and of Europe.

3. SUMERIA

As we leave Iran and move westwards, we come to the Euphrates Valley and Asia Minor, both of which have been cradles of many civilizations—Sumeria, Babylon, Assyria, Media, Elam, Hatti, etc. Further west lie Egypt and Crete. Some of these, such as Sumeria, Egypt and Crete are said to have been contemporaries of the Indus Valley around

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[1] Ghirshman and other scholars have found a number of parallels between the Code of Hammurabi and the legal doctrines devised by the advisers of Darius the Great. See *Iran*, page 154, 1954, Pelican. It should have been easier and more natural for the advisers to turn to the literature and experience of India with which they had much in common than to the Code of Hammurabi that was so far away from them, chronologically and culturally. The similarities between the Iranian and the Hammurabi Codes must be traced to a common source, which was the Manu Dharma Śāstra of India.

5000 B. C.,[1] while their successors filled the gap between them and Greece and Rome. For over seventy-five years, a number of scholars have devoted their lives to the reconstruction of of these ancient civilizations, but considerable time must elapse before we can draw their authentic pictures with any degree of accuracy. This task must await future archæologists and historians. But our purpose will be amply served if we can put together adequate evidence to warrant the conclusion that the Sumerians were acquainted with the Āryans of the Indus Valley Civilization and that the two people were something more than mere neighbours.

Till recently, there was some uncertainty about the racial origins of the Sumerians. But the excavations at Ur have brought to surface many skulls, the measurements of which bear a correspondence with those of the Āryans of Iran and of the I. V. Sir Arthur Keith maintains : "The Mesopotamian peoples both past and present represent a transition between Iranian and Semitic types, but they have retained more of the Iranian than the Semite. . . . The southern Mesopotamians at the beginning of the fourth millennium B. C. had big, long and narrow heads, their affinities were with the peoples of the Caucasian or European type . . . they were akin to the pre-dynastic people of Egypt described by Dr. Fouquet, but different from all other pre-dynastic and dynastic Egyptians. . . . One can still trace the ancient Sumerian face eastwards among the inhabitants of Afghanistan and Baluchistan until the valley of the Indus is reached some 1,500 miles distant from Mesopotamia."[2] Two years later, Sir Leonard Woolley, basing his statement on further researches, supported Sir Arthur's conclusions in the following

[1] We include ancient Iran also in this group.

[2] Keith, Sir Arthur B., *Ur Excavations*: Al-Ubaid, 1927, pp. 216, 240.

words: "Recent excavations in the Indus Valley have brought to light extensive remains of a very early civilization, remarkably developed, which has a good deal in common with that of Sumer; particularly striking are rectangular stamp seals found in the two countries which are identical in form, in the subjects and style of their engraving, and in the inscriptions which they bear, while there are similarities hardly less marked in terra-cotta figures, in the methods of building construction and in the ground plans. To say that these resemblances prove identity of race or even political unity would be to exaggerate the weight of evidence; to account for them by mere trade connection would be, in my opinion, to under-rate it no less rashly; it is safest for the time being to regard the two civilizations as off-shoots from a common source which presumably lies somewhere between the Indus and the Euphrates."[1] Professor Langdon, in a very compact statement, indicates the original home of the Sumerians, the area of the pre-historic civilization and the probable time of the migration of the people from their original home. He says: "I incline to the belief that a great pre-historic civilization spread from Central Asia to the plateau of Iran and to Syria and Egypt long before 4000 B.C., and that the Sumerian people, who are a later branch of this Central Asian people, entered Mesopotamia before 5000 B. C."[2] From statements of these eminent men in the field, it will be seen that the Sumerians belonged to the Āryan stock and, as such, they never lost the memory of the Vedic life and thought.

But the language of the Sumerians still presents a problem. According to Dr. L. A. Waddell, the cuneiform on

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[1] Woolley, Sir Leonard, *The Sumerians*, pp. 8-9, 1928.

[2] Langdon, Stephen, *Cambridge Ancient History*, Vol. I, 1923, p. 362.

the seals is Sanskrit.[1] Dr. R. G. Harshe, an eminent scholar of Sanskrit and Assyriology, has brought out correspondences between 120 Sumerian, Sanskrit, Marathi, Arabic and Sindhi words.[2] For the time being, the controversy must be allowed to rest here.

Many attempts have been made in recent years to reconstruct a picture of the life and thought of the Sumerian people. Perhaps the most comprehensive account that has been offered in recent years has been by Professor Samuel N. Kramer, in charge of the Sumerian Tablets in the Museum of the University of Pennsylvania. An outstanding Sumeriologist, he has studied the materials lying scattered in the numerous museums of Asia, America and Europe. The picture presented by him bears a very close resemblance to the life and thought of the Vedic people, and the following account is based on Kramer's conclusions.[3]

The Sumerian teachers and sages began with the " First Cause ". They maintained that there was an " atmosphere " out of which were born the sun, the moon, the stars, the planets and our earth. The whole cosmos, as well as the social life of man, was governed by a law of harmony, order

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[1] Some of his works published on this subject are: *The Aryan Origin of the Alphabet*, 1927; *A Sumerian-Aryan Dictionary*, Part I, 1927; *Indo-Sumerian Seals Deciphered*, 1925; *Egyptian Civilisation: Its Sumerian Origins and Real Chronology*, 1930; *Sumerian Origins of Egyptian Hieroglyphs*, 1930; *Makers of Civilisation in Race and History*, 1929. All published by Luzac & Co., London.

[2] Harshe, R. G., " Some Sumero-Marathi Correspondences," *Deccan Bulletin*, Poona, Vol. XIV, No. 1.

[3] Kramer, Samuel Noah, *From the Tablets of Sumer*, The Falcon Press, Indian Hills, Colorado, 1956, pp. 1-293. See also his summary, published in the *Scientific Monthly*, New York, October, 1957. In a letter to the author, Dr. Kramer writes: " We have noted some possible parallels between the Ṛg Veda and the Sumerian material, but very little that is tangible. In any case, most of us admit that we are only ' scratching the surface ', although put in another way we are also ' laying the foundations '."

which was *Me*.[1] The *Me* dissolved all dissonances into a universal rhythm and kept the cosmos as a working concern. There were great beings, super-human, immortal, in charge of the universe with all its planetary bodies, of all manifestations of natural forces, of the entire world of nature and man, including man's implements, lands, towns, cities, temples, fields and forests. The universe was not a haphazard phenomenon, but a plan that functioned under divine guidance. These Great Beings, who formed the pantheon of the Sumerians, functioned as a unit, arranged in a hierarchical order, with the King as the head and the various groups of seven gods " who decree the fates " and other gods.

The Sumerian cosmogony consisted of heaven and earth and the nether worlds, presided over by various beings. The four main important gods were: An, the god who presided over heaven; Enlil, who presided over air; Enki, the water god; and Ninhursag, who was the Divine Mother, " the exalted lady ". She was the mother of all beings and played an important role in the birth of the worlds. She was mentioned as Ki, the Earth, the consort of An, the Heaven god.

The Sumerians were aware of the deluge. Ziusudra, who was the counterpart of the Noah of the Bible, had heard the voice of Deity, telling him of the decision of the gods to send a flood " to destroy the seed of mankind ". The flood comes roaring upon the land and lasts for seven days. But the deity promises to save them from the " fire quenching waters " after which they were to make a fresh attempt to build towns and raise a new civilization.

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[1] If we take an over-all picture of the life and thought of the Sumerians, we are forced to the conclusion that they were very close to the Āryan ethos. It is quite probable that they imbibed this idea of *Me* from Manu, as it accords very well with his teachings of dharma, as does the rest of their life and thought, with that of the Vedic Āryans.

The Sumerians were cognisant of the different levels of evolution—physical, biological, social and spiritual. They studied the worlds of nature, took note of the alternating seasons, the monthly march of the moon, the existence of metals and stones, and knew the science of making alloys. The next stage was the emergence of life in the plant, and they studied the vegetation of the region, tabulated the plants and raised food crops. The next higher level of life was the animal world, which also they carefully studied. It was at the human stage that social life was possible. The Sumerians, like the contemporary anthropologists, analysed and tabulated various traits of culture under one hundred headings, out of which 67 have been so far discovered from their tablets.

If the evolutionary process was based on, and governed by *Me*, the human social life was to reflect the harmony, and that could only be possible if man lived a life of high principles, developed a set of social institutions and a stable social order. Ethical conduct was a *sine qua non* for receiving favours of the gods. "The Sumerians, according to their own records, cherished goodness and truth, law and order, justice and freedom, righteousness and straight-forwardness, mercy and compassion. They abhorred evil and falsehood, lawlessness and disorder, injustice and oppression, sinfulness and perversity, cruelty and pitilessness. Kings and rulers constantly boasted of the fact that they had established law and order in the land, protected the weak from the strong, the poor from the rich, and wiped out all evil and violence." [1] The gods favoured people who lived a life of righteousness, since the gods themselves were embodiments of virtue. Man's misfortunes were due to his misdeeds; there was no undeserved or unjust punishment or suffering. No one

[1] Kramer, S. N., *opus cit.*, pp. 97-98.

was without guilt. There was evil in the world, to be sure, but that was the will of the gods; it was a part of divine dispensation and man had to surmount obstacles placed in his path.

Transcendence of these limitations, imposed on man by his past misdeeds, would lead to his resurrection, birth in the land of divine paradise.

The social institutions, essential for individual and social progress, were education, agriculture, state, religion, etc. The Sumerians developed an excellent system of education, suited to their needs. They had scribes who wrote books and taught students. The goal of education was assimilation of group culture, study of scientific subjects and acquisition of professional efficiency. According to Kramer, " Within the walls (of schools) flourished the scholar-scientist, the man who studied whatever theological, botanical, zoological, minerological, geographical, mathematical, grammatical and linguistic knowledge was current in his day, and who in some cases added to this knowledge."[1] The students came from families of " governors, city-fathers, ambassadors, temple administrators, military officers, sea captains, high tax officials, priests of various sorts, managers, supervisors, foremen, scribes, archivists and accountants." [2] The school was under the guidance of an Ummia, expert, who was the " big brother," or the " school father." In the text-books, we find " long lists of names and reeds; of all sorts of animals, including insects and birds; of countries, cities and villages; of stones and minerals. These compilations reveal a considerable acquaintance with what might be termed botanical, zoological, geographical and minerological lore—a

[1] Kramer, S. N., *opus cit.*, p. 4. This would seem to lend support to the view that the Sumerians were not strangers to the sciences included in the Upa Vedas and the Vedangas!

[2] *Ibid.*, p. 5.

fact that is only now beginning to be realised by historians of science."[1]

The ancient works, dealing with the group life, ran "into hundreds, were almost all poetic in form, ranging from less than fifty lines to close to a thousand. Those recovered to date deal chiefly with the following genres: myths and epic tales in the form of narrative poems celebrating deeds and exploits of the Sumerian gods and heroes; hymns to gods and kings; compositions including proverbs, fables and essays."[2]

Memorising played a large part in the life of the student. The teachers delivered lectures on various subjects. Discipline was enforced. The student stayed in the school till he grew up to be a youth and was ready to leave. There were probably some vacations when he went home to his parents.

The political institutions of the Sumerians reveal a good deal of maturity and wisdom. The king was supposed to have received his place of power from heaven and had the divine right to rule. He was aided by a bicameral legislature, composed of representatives of the upper class and the commoners. Party system was not unknown. In his foreign affairs, the king was aided by envoys. Though some rulers resorted to wars of conquest, the Sumerians abhorred war, "the only victors being death and destruction". The social customs, traditions and will of the executive were embodied in legal codes, those of Ur-Nammu, Ur-Engur, Dungi and Lipit Ishtar, the predecessors of the Code of Hammurabi by one hundred and fifty years. The Code of Lipit-Ishtar contains "prologue, epilogue and an unknown number of laws of which thirty-seven are preserved wholly or in part."[3]

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[1] Kramer, S. N., *opus cit.*, p. 8.

[2] *Ibid.*, p. 7.

[3] *Ibid.*, p. 47.

The Code deals with various legal matters, such as contracts, deeds, promissory notes, wills, receipts, and court decisions. The Sumerian method of dispensing justice will stand successfully the test of modern jurisprudence. The king reduced taxes in lean years and carried out social reforms whenever necessary. The concept of freedom, *amargi*, was known. The people were aware of their civil rights and guarded them against encroachment by the state. If *Me*, which was an analogue of Dharma of the Āryans of India, governed the life of the people, then the concept of rights being current among the Sumerians is a matter that deserves further analysis and study.

The Sumerian economic life was fairly stable. The prevalent economy was " partly socialistic and state-controlled and partly capitalistic and free ". The land belonged to the temple corporations which loaned it out to share-croppers. There was not much poverty. Even the poor owned property, including house, garden, farm and cattle. Many articles of daily use were made with hand. Maritime trade with neighbouring states was known. In addition to the priestly, the noble and the capitalistic classes, there were merchants, farmers, boatmen, fishermen, cattle-breeders, etc.

Knowledge of medicinal properties of the herbs and minerals was widespread. Salves and filtrates were prescribed for external application and liquids to be taken internally. The Sumerians knew the arts of compounding salves, preparing decoctions and separating components by fractional crystallisation. Agriculture was highly advanced. " A Farmer's Almanac," containing detailed instructions with regard to breaking the soil, ploughing, seeding, watering, caring for the implements, scaring away the birds, harvesting, preventing diseases from endangering crops, has been found. One of the horticultural techniques of interest to us was shade-tree gardening.

Like their brothers in India, the Sumerians thought and felt in poetry. The hymns, dealing with various aspects of life of man in society, give an indication of the poetic genius of the people. The description of creation, of the arrival of the gods from heaven on earth, of the Noah's ark are all in poetry. Even literary debates were conducted in poetry. Their myths, epics, fables and proverbs were given poetic garb.

The description of the Sumerian life and thought, given above, could easily pass for that of the Vedic Āryans. The close affinity between the Sumerians and the Āryans of India in their spiritual, religious and secular thought, their languages and literature, their arts and sciences, their medicine and agriculture, their system of devising laws and drawing up of law codes, their social organisation and forms of worship, warrant the conclusion that the two groups lived together in some remote past and that the teachings of the Vedas, the Manu Dharma Śāstra and of other Sanskrit literature were known to the Sumerians and influenced their lives as deeply as that of the Indian Āryans. Their memory of their ancestral heritage, combined with the commercial and cultural contacts between Sumeria and India, extending over a long period of time, prior to 5000 B.C., as Langdon maintains, and their proximity to their Āryan brothers in Iran and India, served to imprint on them a cultural identity with that of their brothers in India. Perhaps, subsequent research in the language of these ancient people may reveal explicit knowledge of Manu Dharma Śāstra, as a comparison between its contents and of that of their various Law Codes may reveal correspondences and borrowings.

4. Egypt

From Sumeria, we move westward and come to Egypt. Egypt was a contemporary of Sumeria and the Egyptians of

these times belonged to the Āryan stock. Drawing upon researches of numerous specialists in Egyptology, H. P. B. advanced the theory that the Egyptians belonged to the Caucasian group. She said: "There is a consanguinity between Æthiopians and Āryans, dark-skinned races, and between the latter and the Egyptians, is something which may yet be proved. It has been lately found that the ancient Egyptians were of the Caucasian type of mankind, and the shape of their skull is purely Asiatic."[1] She adduced many evidences in support of her thesis. " The fact that, with the Æthiopian kings, the order of succession gave the crown to the nephew of the king, the son of his sister, and not to his own son, is extremely suggestive. It is an old custom which prevails in Southern India. The Rajah is not succeeded by his sons, but by *his sister's sons.* Of all the dialects and tongues alleged to be Semitic, the Æthiopian alone is written from left to right like the Sanskrit and those of the Indo-Āryan people. The earliest form of the Egyptian religious worship and government, theocratic and sacerdotal, and her habits and customs, all bespeak Indian origin. The earliest legends of the history of India mention two dynasties now lost in the night of time: the first was the dynasty of kings of the 'race of the sun', who reigned in Ayodhya (now Oudh); the second that of the 'race of the moon,' who reigned in Prayag (now Allahabad). Let him who desires information on the religious worship of these early kings read the *Book of the Dead* of the Egyptians, and all the peculiarities attending this sun-worship and the sun-gods. Neither Osiris nor Horus is ever mentioned without being connected with the sun. They are the 'Sons of the Sun'. Surya, his soul, migrates into Apis, Bull. Hence Serapis . . ."[2]

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[1] H. P. Blavatsky, *Isis Unveiled*, Vol. II, pp. 436, London, 1877.

[2] *Ibid.*, Vol. II, pp. 436-38, London, 1877.

Sir William Jones was of the same view when he wrote on this subject more than a century and a half ago, and his intuition has been amply justified by archæological researches during the intervening period. He said: "There is certainly a strong resemblance, though obscured and faded by time, between our Manu with his divine Bull, whom he names Dharma himself, or the genius of abstract justice, and the Mneues of Egypt with his companion or symbol, Apis; and though we should be constantly on our guard against the delusion of etymological conjecture, yet we cannot but admit that Minos and Mneues or Mneuis have only Greek terminations, and that the crude noun is composed of the same radical letters both in Greek and Sanskrit; that Apis and Mneues, says the analyst of ancient Mythology, were both representatives of some personage, appears from the testimony of Mycophron and his scholiast; and that personage was the same, who in Crete was styled Minos, and who was also represented under the emblem of minotaur. Diodorus, who confines him to Egypt, speaks of him by the title of bull Mneues, as the first lawgiver, and says, 'that he lived after the age of the gods and the heroes, when a change was made in the manner of life among men; that he was a man of most exalted soul, and a great promoter of civil society, which he benefited by his laws; that those laws were unwritten and received by him from the chief Egyptian deity, Hermes, who conferred them on the world as a gift of the highest importance.' He was the same, adds my learned friend, as Menes whom the Egyptians represented as their first king and principal benefactor who first sacrificed to the gods and brought about a change in diet. If Minos, the son of Jupiter, whom the Cretans from national vanity, might have made a native of their island, was really the same person as Manu, the son of Brahma, we have the good fortune to restore, by means of Indian

literature, the most celebrated system of heathen jurisprudence, and this work might have been entitled the laws of Minos; but the paradox is too singular to be confidently asserted, and the geographical part of the book, with most allusions to the natural history, must indubitably have been written after the Hindu race had settled to the south of the Himalayas."[1]

Sir Flinders Petrie who, during the course of excavations at the temple of Koptos in 1893, discovered parts of three great statues of the anthropomorphic god, Min or Mena, covered with surface carving, belonging to a 'far earlier art than anything hitherto found in Egypt.'[2] Petrie had suspected all along that the Founders of the First Dynasty, who invaded and conquered Egypt, came from the Red Sea, crossing the desert via the Wadi Hammat and entering at Koptos in the Upper Egypt.[3] Subsequent excavations of archæologists have confirmed this view. Sir Wallis Budge, summarising the researches up to the time of his writing in 1921, said: "At some remote period, to which it is impossible to assign a date, the Nile Valley was invaded by some people, or group of peoples, belonging to a different race, who were far more advanced on the ladder of civilization than the Egyptians. The land from which they came was perhaps Asia, and there is very good reason for believing that their original home was the region which was called Babylonia in later days . . . For the view which made the invaders enter Egypt by the Wadi Hammat, there is much to be said. The new-comers brought with them the art of agriculture, and introduced into Egypt wheat and barley; the art of brick-making, the art of

[1] Jones, Sir William, *Works of Sir William Jones*, edited by Lord Teignmouth, Vol. VII, pp. 81-82, London, 1794.

[2] Petrie, Flinders, *Koptos*, London, 1896. Plates III, IV and V. 4.

[3] For an excellent bibliography on the subject see *The Lost Pharaohs*, by Leonard, Cottrell, Evans Brothers, London, 1950.

writing, the art of working in metals; and among other domestic animals they introduced the sheep (? goat) in Egypt. The manners and customs of indigenous inhabitants of Egypt must have been profoundly modified by the invaders, and we note in passing that, after their arrival, they as a nation seem to have abandoned the practice of burying their dead in semi-embryonic position, and to have buried them lying on their backs at full length. As time goes on it becomes more and more clear that many of the most important, but late, elements of Egyptian culture were brought into Egypt by a people who were not remotely connected with some of the ancient dwellers of Babylonia."[1]

According to two physical anthropologists, Cuvier and Blumenbach, "all the skulls of the mummies which they had the opportunity of examining, presented the Caucasian type. A recent American physiologist, Dr. Morton, has also argued for the same conclusion."[2]

Sir Wallis Budge's view that the new-comers to Egypt "were far more advanced on the ladder of civilization" was anticipated by H.P.B. She said: "Egypt owes her civlization, her civil institutions and her arts to India."[3] Again: "For reasons that we will now adduce, we are prepared to maintain that Egypt owes her civilization, her commonwealth and arts of building to pre-Vedic India, and that it was the colony of the dark-skinned Āryans, or those whom Homer and Herodotus term the eastern Æthiopians, *i.e.* inhabitants of Southern India, who brought to it their ready-made civilization in the ante-chronological ages, of what Bunsen calls pre-Menite, but nevertheless epochal history."[4]

[1] Budge, Sir Wallis, *Egypt and Sudan*, London, 1921, pp. 636-37.

[2] *Crania Egyptiaca*, Philadelphia, 1844.

[3] H. P. B., *Isis Unveiled*, Vol. II, p. 451, 1877.

[4] *Ibid.*, p. 435.

There was a considerable amount of resemblance between Khamism, the language of ancient Egypt, and the language of the Indo-Āryans. Bunsen, the eminent Egyptologist, maintained that " Khamism was a very ancient deposit from western Asia, containing the germs of Semitic, and this bearing witness to the primitive cognate unity of the Semitic and the Āryan races. We must remember in this connection that the people of the south-western and Western Asia, including the Medes, were Āryans."[1]

Again, in their forms of worship, the ancient Egyptians had much in common with their Āryan brothers in India. We have referred to their worship of the Sun and the Moon. Like other Āryan groups, they worshipped Mother Earth or Nature. They had a reverence for the mystery of organic life and accepted the dual principle of masculinity and femininity in all things, spiritual and material. Their belief in life after death, their conception of the human spirit, their mysteries and rituals, were akin to those of the other Āryans.

To evidences of all these relationship between India and Egypt—ethnic, linguistic, governmental, cultural and religious—must be added the historical fact of the actual migration of " new-comers " to Egypt, and these, according to Indian records, were Āryans, led by a king who bore the name of Manu Vina. According to Kulluka Bhatt, one of the leading commentators of Manu Dharma Śāstra, " Under the reign of Vishwamitra, the first king of the Dynasty of Soma Vamśa, in consequence of a battle which lasted for five days, Manu-Vina, heir of the ancient kings, being abandoned by the Brahmins, emigrated with all his companions, passing through Ārya and the countries of Baria, till he came to the

[1] Quoted by H. P. B. in *Isis Unveiled*, Vol. II, p. 435.

shores of Masra."[1] Perhaps, the only aspect of this question that is in doubt is its chronology. All the authorities quoted above are not certain of the age of the coming of Mina to Egypt.

The Purāṇas, which have preserved a record of the migration of Āryans from their ancestral home in Central Asia, have also numerous statements which, when put together, seem to give an accurate picture of the topography of ancient Egypt! According to General Cunningham: " Mr. Wilford collected an account of the source of the Nile and reconstructed a map out of the Purāṇas (Asiatic Researches, Vol. III). Many styled him as an injudicious writer, wild speculator, and a victim of imposture, but Lt. J. H. Speke in his *Discovery of the Source of the Nile*, Chaps. I, V, X, unhesitatingly states that when planning his discovery of the source of Nile, he secured his best information from Mr. Wilford's map and testifies to the substantial correctness of the Purāṇic account. It is not enough to repay the labours of the Purāṇic writers that it is they (and not Ptolemy, the great Geographer of Greek Egypt) who helped the nineteenth century explorer with their accurate knowledge of that part of the country."[2]

This King Vena bearing the patronymic title of Manu, was the leader of the wave of migration of the Āryans to Egypt. The Egyptologists maintain that up to 3400 B.C. (!) the time of Manu-Vina's advent, Egypt was a barbarous

[1] Quoted by H.P.B. in *Isis Unveiled*, Vol. I, p. 627. To this, she adds: " Unquestionably Manu-Vina and Menes, the first Egyptian king, are identical. Ārya is Iran; Baria is Arabia, and Masr was the name of Egypt, which to this day is called Masr, Musr and Misro." Vena was a Vedic king, mentioned in the Ṛg Veda, as father of Prithu. RV. X. 171. 3 and X. 148. 3. Manu Dharma Śāstra makes a reference to him as a proud monarch who 'through want of humility perished,' (VII. 41), while Prithu and Manu by humility, gained sovereignty,' (VII. 42). It may be that this King Vena, bearing the patronymic title of Manu, migrated to Egypt and established the united empire.

[2] Cunningham, General, *Ancient Geography,* Introduction.

country. But with his advent began a new chapter in the life of Egypt. The word Mena was changed by the Greeks into Menes by adding the usual suffixes. Manu was the founder of the First Dynasty. Here, we have the advantage over the Sumerian civilization in as much as we have the name of Manu, which the Indian commentators of Manu Dharma Śāstra have preserved as a record of his migration to the West.

Childe gives us a rough idea of the work of Menes in early Egypt. He says: "'Menes,' a chief of the Falcon Clan and himself magically identified with the totem, the divine Falcon (Horus), had conquered the rest of the Valley and the Delta and welded the independent villages and clans into a single state—we might almost say a single household."[1] With the foundations, well and truly laid by Mena, Egypt rose to great heights of glory and attained a highly advanced state of civilization. During subsequent centuries, Egypt became a great international power, enjoying commercial and cultural contacts with her contemporaries in the East. There were the Cretans, who had built up a great civilization in their island, Crete, which was to be inherited later by the Greeks; the Babylonians in the lower plain of the Euphrates Valley; the Mittanis, an Āryan people whose kingdom lay a little north within the bend of the Euphrates; and the Hittites, who had also carved out an empire in the north and west of Syria in Asia Minor. There was Assyria also, still under the suzerainty of Babylon and Mittani, but destined to rise and rule over her conquerors. All these people belonged to the Āryan stock and had built up an Āryan ethos in which the memory of Manu, the law-giver of India, was kept alive by the adoption of his name as the name of the ruling dynasties in subsequent centuries and under different forms.

Childe, V. Gordon, *What Happened in History*, p. 116, Pelican.

The memory of Mina or Manu seems to have been preserved in Egypt right down to the historic times of the Graeco-Roman period. There was a Province, Menouphis, which was obviously named after the great king, Mina, Menes. This is corroborated by the fact that Nana,[1] originally a Goddess from Babylon, was identified with Isis and worshipped.[2] One of the names given to the Bull, associated with Manu as a symbol of strength or authority of his dharma, was Mnevis,[3] while the Jews of late Ptolemic period put up two dedicatory inscriptions in the temple of Mina at Apollonopolis.[4]

Col. Wilford also maintained that the delta of Nile bore an Āryan name, Kardama-Sthāna—and that there was a temple, dedicated to Lakṣmī, the Goddess of Wealth.[5] A mountainous region, south of Egypt, bears the name of Soma, who is the son of Kaśyapa and Danu.[6]

[1] Both Babylon and Phrygia were familiar with Sanskrit language and the Hindu pantheon. Mania is the feminine of Manu. She is also Ila or Ida, the wife and daughter of Manu Vaivasvata. But the modern archæologists identify her as Nana, the mother of Manes, or Manu. It will, thus, be seen that not only Mina or Mena went to Egypt, but also his mother, Mania or Nana, the latter being absorbed among the Egyptian gods and goddesses.

[2] *The Oxyrhynchus Papyri*, by P. B. Grenfell, A. S. Hunt and others, XI, 1380, p. 448. Quoted by H. Idril Bell, *Cults and Creeds in Graeco-Roman Egypt*, University of Liverpool Press, p. 16, 1953.

[3] Bell, Idris, H., *Ibid.*, p. 10. S. A. B. Mercer, in his *The Religion of Ancient Egypt*, p. 229, says: " It was possible in Ancient Egypt to interpret or understand any animal or thing, religiously, in three different ways: first, as a symbol of deity, secondly, as the abode of deity, and, thirdly, as the actual and objective manifestation of a deity. All three, or any two, of these interpretations could (be), and probably were, held in a confused way by the same person. And one interpretation could easily pass or shade into another."

[4] Meyer, P. M., *German Texts*, p. 149, note 2. Quoted by Idril H. Bell, p. 33.

[5] Ṛg Veda, x. 71. 2.

[6] Wilford, Francis, " On Egypt and other countries adjacent to the Cali River or Nile of Ethiopia," *Asiatic Researches*, Vol. III, pp. 295-468.

According to Sir Monier-Williams, Danu or Dānavā was a plant which grew on the banks of the Nile, from which Soma, a kind of sweet wine, was extracted by the Egyptians.[1] Maspero tells us that the ancient Egyptians called themselves Romitu, which became changed to *rômi* or *rômé* in Coptic.[2] The Ṛg Veda used the words *rume* and *ruśame*, both as names of kings and countries.[3] According to the same author, the river Nile was known as Yeori,[4] and there is a corresponding word, Śveta-Yāvarī, for the white Nile in the Ṛg Veda.[5]

5. Crete

Crete was a contemporary of the Indus Valley, Sumeria and Egypt. She had commercial and cultural contacts with these civilizations. Her geographical position made of her a natural link between Asia, Africa and Europe, and she became the meeting place as well as a radiating centre of all contacts between these regions. It should be natural, therefore, for Crete to become a leading maritime power and a forerunner of the Aegean civilization. Her rich and varied culture spread to the Islands of the Aegean Sea, Rhodes and Cyprus, the Greek Peninsula, the Ionian Islands, north Syria, Sicily and the Western Mediterranean. According to Evans, one of

[1] Monier-Williams, Sir Monier, *A Sanskrit-English Dictionary*, ed. 1951, p. 509. Dhanvantari, who is well known as the Founder of Indian medicine, is mentioned in the *Mahābhārata* as carrying a jar of nectar, 'amṛta-kalasa,' in his hand. *Mahābhārata*, Ādi Parva, 18, 53.

[2] Maspero, *The Dawn of Civilisation, Egypt and Chaldea*, p. 43, note No 6.

[3] Ṛg Veda, VIII. 4. 2.

[4] Maspero, *opus cit.*

[5] Ṛg Veda, VIII. 26. 18. The material in the preceding paragraph is based on the researches of Dr. R. G. Harshe. See his "A New Interpretation of the Word Apsaras," *The Adyar Library Bulletin*, Vol. XXI, parts 3-4, 1957, pp. 263-81.

the foremost authorities on this subject, the Cretan civilization was much earlier than that of Greece and Rome. He found nothing in Crete to make him think that the island owed anything to the European mainland. He says: "The extraordinary phenomenon—nothing Greek, nothing Roman—perhaps one single fragment of late black varnished ware among tens of thousands. Even geometrical (seventh century B.C.) pottery fails us—though as tholoi (tombs) found near the central road show, a flourishing Knossos existed lower down . . . Nay, its great period goes at least well back to pre-Mycenean period."[1]

The people of Crete, in pre-Hellenic times, belonged to the same racial stock as those of the Indus Valley, Sumeria and Egypt. Their forms of worship bore a close resemblance to those of the Āryans. Frescoes of Bulls and Cows have been found in places of worship; they had religious significance in the life of people, as in India and Iran. Crete borrowed this form of worship from India where Bull represents the Dharma of Manu and from Iran where it was associated with the Mithraic Mysteries. There was mother worship in Crete as in her contemporaries. Recent excavations at Knossos, Phaetus and other places have brought to light evidences of a culture as highly advanced as that of her three contemporaries. We see there now "splendid royal palaces adorned with sculptured reliefs and paintings, containing treasures of metal work in gold, bronze, and copper, and figures of ivory, porcelain, engraved gems and pottery of rare excellence, that furnish ample evidence of a high plane of culture and refinement. The palace at Knossos, with its storied maze of chambers, passages and courts, is a town in itself, the veritable labyrinth through which, as in the legend, now shown to record the truth of

[1] Evans, Sir Arthur, quoted by Leonard Cottrell, *The Bull of Minos*, 108.

Notwithstanding the numerous tablets found in Crete, the deciphering of the language used by the Cretans has offered many difficulties. Ventries, a British scholar, by attributing Greek values to the Cretan signs, has tried to show that the Cretan language could be archaic Greek, but the matter has yet to be settled and accepted by scholars. After Dorian invasion, Crete took to the Greek alphabet, but not the Greek speech. The speech sounded like the Egyptian, Cypriote, Hittite and Anatolian dialects of the Near East, the last two distinctly belonging to the Āryan group. Even if the ancient Cretans belonged to the Mediterranean stock, their language belonged to the Āryan.

All this cultural and commercial intercourse with the ancient contemporaries, undoubtedly reinforced by racial identity and religious and linguistic affinities, should have led, in the normal course of things, to the migration of the tradition of Manu and his Dharma Śāstra to Crete. As the news of the work of the Indian ruler, Manu-Vena, christened as the founder of Egyptian civilization and the uniter of two Egypts, spread through the Aegean world, it should be natural that Crete, like her contemporaries, should have adopted the Code of Laws that had brought peace, order, unity and prosperity to Egypt and should have invested her ruler, like the Indians, Iranians and Egyptians with the same honorific title of Min, or Mena, and associated with him his usual symbol, the Bull. The original name, Min or Mena, was taken over by the Cretans and by addition of suffixes, it became Minas or Minos. Minos was not a legendary figure, but an honorific title conferred on the king by his people, in memory of the archetypal king, Manu, whom the ruler represented in the outside world. Sir Arthur Evans wrote to *The Times*, of London, in this connection in August, 1899. He said: " The realm of legendary Minos, great conqueror and law-giver . . .

the father of architecture and plastic arts . . . Crete was in remote times the home of a highly developed culture which vanished before the dawn of history . . . among the prehistoric cities of Crete, Knossos, the capital of Minos, is indicated by legend as holding the foremost place. Here the great law-giver Minos promulgated his famous institutions, which like those of Moses and Numa Pompilius were derived from a divine source; here was established a maritime power, suppressing piracy, conquering islands of the archipelago and imposing tribute on subjected Athens."[1] Thus, Sir Arthur confirms the tradition of the place of eminence assigned to Minos in ancient Crete.

It is not improbable that Crete, fully aware of the divine wisdom and the traditions of India, sent out one of her rulers to the source of inspiration, as Jacolliot maintains, and invested him with the title of Minos on his return to his country. Jacolliot writes: "Minos is incontestably of Asiatic origin. Greek history makes him come from the East into Crete where the people, struck with his wisdom, besought his legislation. He then travelled into Egypt, of which he studied the institutions; Asia, Persia and the banks of Indus saw him in turn interrogate their traditions and antique legislation; then he returned to give to the Cretans his book of the Laws which was soon adopted by all Greece. It was probably after, and as a consequence of these travels, that he received the name of Minos of which, as we have already said, the Sanskrit root signifies legislator; and we can conceive, that in consideration of his travels in Egypt and in Asia and of his Oriental origin, we are safe in associating him with Manu and with Manes, and in expressing the opinion attested by facts, since he sought instruction at the primitive sources, that he derived his inspiration from the

[1] Evans, Sir Arthur, quoted in *The Bull of Minos*, p. 124, 1955.

work of the Hindu and the Egyptian legislators; and that he held it imperative to assume the honorific title which the gratitude of his people had decreed to his predecessors."[1]

6. Babylon, Assyria and Hatti

The successors of Sumeria were Babylon, Assyria and Hatti. These nations had to their credit the longest record of endurance and some success in the experiment of empire-building. They were surrounded by semi-civilized, nomadic Āryan and non-Āryan tribes, such as Amorites, Ashkanians, Ammonites, Bithynians, Cappadocians, Carians, Cilicians, Cimmerians, Canaanites, Edmites, Lycaonians, Lycians, Mysians, Maeonians, Moabites, Pisidians, Philistines, Pamphybians and others. There were also some small states of Mittani, Urartu, Scythia, Phrygia and Lydia that played a minor role in the history of this region in ancient times. Accompanying them were the Semitic people, the original inhabitants of Arabia; in this group, the Phoenicians and the Syrians are the two peoples that can claim to have served as carriers of civilization in company with the rest.

In this vast, surging mass of humanity, a veritable crucible of races, history was made at blood heat temperature. These tribes of Āryan and Semitic blood intermarried,

[1] Jacolliot. *The Bible in India.* There is another historical event that lends support to the thesis presented here and makes knowledge of Manu and of the impact of his Laws a definite fact. Cyprus, which was a cultural offspring of Crete, adopted the name of Rasabh, a son of Vaivasvata Manu, as their god or king. The word Rasabh, in its passage from India to Cyprus, became transformed into Reshef, the Horned God, whose statue was discovered recently by Mons. M. Dikaios, the Curator of the Cyprus Museum. See his article in the *Illustrated London News,* August 27, 1949, pp. 316-317. Dr. Harshe discusses this subject at great length in his article, "The Historic Importance of the Bronze Statue of Reshef Discovered in Cyprus," in the *Bulletin of the Deccan College*, Poona. Thus, not only Manu was known in this part of the world, but also his son.

fought for supremacy, built nations and empires of short and long durations. Judged by the numerous names of the Āryan tribes and the number of Sanskrit words in use among them, and the Āryan Gods in their pantheon which they invoked in their worship, treaties and contracts, it is safe to conclude that they were in majority over the original Asianic element, which they ultimately absorbed.

Were our focus of interest the ethnic composition of these people, the genealogies of their ruling monarchs, their feuds and fights, their succession to power, their commercial and political contacts, reference to history books, now numerous in the field, would serve the purpose very well. But our interest here, as in other countries, must centre around the cultural ethos which surrounded these ancient people in their daily lives and on the evidences of Manu and his Dharma Śāstra among them. The study of correspondences between their modes of living, social organisation, statecraft, forms of worship, philosophy, religion, literature, law, arts and sciences gives us an insight into their origins and aspirations which they shared in common. Such a study would help us in the purpose we have in view. But it would take us far afield and is not indispensable for our purpose. The detailed account of the Sumerian life and thought, beginning with 5000 B.C., already discussed in the preceding section, supplies the background in terms of which the subsequent course of history and social development took place in this region.

Out of this motley of Āryan states and tribes, where we have to look for our subject, Babylon, Assyria, Hatti and Mittani stand out clearly. We shall devote our attention to those features of their lives that can throw light on our subject: the evidences of knowledge of Manu and Dharma Śāstra among them.

Of the time of which we write, the major portion of this region, now called the Middle East, was Āryan. The

Hittites, a branch of the Āryan stock, occupied Asia Minor, Anatolia, where they had built a strong and extensive empire. The Mittani was another Āryan state, not far from the Hittites. The adjacent region of Urartu, ancient Armenia, near Lake Van and Trans-Caucasia, was also inhabited by the Āryans. An offshoot of these Urartu Āryans, Chaldeans, had gone down to Babylonia, leaving some of their members along the way. Towards the east lay Persia, with the Medes and the Iranians. It will thus be seen that this whole region was fairly well Āryanised and it was a direct cultural descendant of pre-Vedic India.

Let us begin with Babylon.[1] According to Harshe, Nabonidus, the name of the last ruler of Babylon, 555-538 B.C., was derived from Nābbhānedishta, who called himself a son of Manu.[2] The names of the Chaldean Babylonians, 605-538 B.C. beginning with Nabo or Nebu, were of Āryan origin.[3]

One of the most significant evidences of the knowledge of Manu Dharma Śāstra among the Babylonians was the use of the figures which they made in describing the creation of the worlds and the history of man. According to Manu, a day of Brahmā equals 4,320,000,000 years. Besorus, the Babylonian historian, ca. 280 B.C., who prepared a history of Babylon for Alexander, gives some details of the Babylonian conception of Cosmogony and the division of ages and cycles. He gives the following divisions:

600 years make	1 Neros
6 Neroses make	1 Division, 3,600 years.
120 Divisions make	1 Saros, 432,000 years.

[1] A Babylonian city and a Province were known as Birati, Burati, Birat, Birti and Birtu, after their original home-land, Bhārat.

[2] Just as the word Manu was used as a title conferred upon great law-givers in the ancient world, the ruling monarchs here also adopted some prefix or suffix to their names to show their lineage from Manu. Nabo or Nebu was one such prefix.

[3] Harshe, R. G., "Vedic Names in Assyrian Records," *Adyar Library Bulletin*, Vol. XXI, Parts 1-2, 1957, pp. 1-38.

Thus, one Saros is exactly of the same duration as the Kali Yuga, given by Manu. According to H.P.B., the Babylonians took this division from Ārya Bhatta, the great mathematician of India.[1] The Jews, whose despoliation of the Hindu Yugas may be a matter of controversy, borrowed these divisions of time from Babylon, along with the Babylonian Code, and turned them into "the 432,000 years of the Chaldean Divine Dynasties into 4320 lunar years from the world's creation to the Christian era; as to Babylonian and Egyptian Gods, they quietly and modestly transformed them into Patriarchs. . . . The teaching had penetrated into Palestine and Europe centuries before the Christian era, and was present in the minds of the Mosaic Jews, who based upon it their small cycle, though it received full expression only through the Christian chroniclers of the Bible who adopted it, as also the 25th December, the day on which the solar Gods were said to have been incarnated."[2]

According to Kennedy, Sanskrit learning had a seat in Babylon.[3] This seat of learning worked as a diffusion centre of Indian culture, of which Sanskrit literature, including Manu Dharma Śāstra no doubt formed an integral part. The social and political relations of the people were governed by Manu Dharma Śāstra, adapted to their needs. Hammurabi, *ca.* 2123-2081 B.C., a powerful and enlightened

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[1] Blavatsky, H. P., *The Secret Doctrine*, Vol. III, page 351. She writes: "It is no news that as the Hindus divided the earth into seven zones, so the more western people—Chaldeans, Phoenicians and even the Jews, who got their learning directly or indirectly from the Brahmins—made all their secret and sacred enumerations by 6 and 12, though using the number 7 whenever this would not lend itself to halving. Thus the numerical base of 6, the exoteric figure given by Ārya Bhatta, was made good use of."

[2] *Ibid.*, Vol. I, p. 719, London, 1888; *Isis Unveiled*, Vol. I, p. 467, London, 1877. See also George Smith, *Five Great Monarchies of the Ancient World*, Vol. II, p. 323, 1887. Maspero, G., *The Dawn of Civilisation*, p. 599, 1887.

[3] Kennedy, V., *The Journal of Royal Asiatic Society*, 1898.

ruler of Babylon, had, in addition to the three Sumerian Codes, the archetypal one of Manu, to draw upon at the time of preparing his Code.

When we come to Assyria, we find irrefutable evidences of the knowledge of Manu in the country. The very word Assyria, adopted by the people for their country, is of Sanskrit origin. The name of God in the ancient civilizations was the same. In Sanskrit, Uṣ is fire or heat, and God is Īśvara. The Egyptian word was Osiris, a compound of Aish and Asr, or " a fire enchanter ". Aesr in old Etruscan means God, while in Hebrew Aza means " to illumine " and Asha is " fire ". According to Kennedy, Aesar was the name of one of the ancient Irish Gods, the meaning of the word being " to kindle fire ". And how well did the Assyrians keep to the tradition which the name of their country implied! With fire and sword they forged their empire and they were destroyed by the same weapons in the end.

Harshe has given a list of 108 Sanskrit words, found in the Kouyunjik Collection of Assurbanipal, now in the British Museum. The Sanskrit words, describing the Vedic progenitors, Ṛṣis, kings, clans, tribes, countries, mountains, rivers, animals, plants, gods, gotras and asuras, are found in the Assyrian language. Research in this much neglected field will yield some startling results, throwing light on the cultural life of the Assyrians and their relationship with Bhārata Varṣa.

One of the interesting aspects of this problem, as Harshe points out, is that " there are obvious indications of the Vedic names *en masse* in this region, not preserved in India at all ! It is also important to note that no archæological investigations in India have so far revealed the existence of the Vedic gods as the Hittite and Mittani inscriptions have. On the other hand, we are able to trace almost every important name in the region, extending from Asia Minor to

the Persian Gulf. In many cases, the names are exactly the same and even in the corruptions we can trace the originals without entering into elaborate discussions on phonetics."[1]

Among the names listed by Harshe, there are two of special interest to us, since they bear closely upon our subject. These words, their Assyrian equivalents and the Kouyunjik Collection Numbers in the British Museum, are given below in Harshe's words: " 14. Ila or Ilā. There is an interesting story about Ila, the son of Śrāddhadeva Manu, otherwise known as Sudyumna who was born as a female child according to the wishes of his mother but was later made a male child by Vasiṣtha. . . . In the Kouyunjik Collection we have both the names Ilā and Aila (pp. 2048 and 1959). . . . The Puranic story seems to have been invented to justify the masculine form Ilā. The name of Aila Purūrvas has been referred to in the *Ṛg veda* x. 95 and i. 34; also *Śatapatha Brāhmaṇa* xi. 5.1.1. 59. *Nṛga*: One of the sons of Vaivastva Manu, [Siddheśvara Śāstri Chitrava, *Bharatvarṣiya Prācina Caritra Kośa*, in Marathi, p. 305.] Cf. Naragi Official, (K. Collection, p. 2133)."[2]

All this goes to show that the Assyrians were quite familiar with the Sanskrit language, the Vedic gods, Manu and what he stood for. They were well aware of the Sanskrit sacred lore and had a deep-seated love for and appreciation of it. They no doubt patterned their lives in conformity with the Āryan traditions and the Manu Dharma Śāstra, and their own Code of Laws, comprising ninety articles, may reveal some correspondences with the Manu Dharma Śāstra.

The Hittites belonged to the Āryan group. They are said to have settled down in Asia Minor around 2500 B.C. and to

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[1] Harshe, R. G., " Vedic Names in Assyrian Records," *Adyar Library Bulletin*, Vol. XXI, Parts 1-2, 1957, pp. 1-38.

[2] *Ibid.*, pp. 20-28.

have risen to be a first-rate power by 2000 B.C. Speaking a language belonging to the Indo-European group, surrounded by people of the same race and speaking slightly different dialects, such as Hattian, Hurrian, Palaic, Lowian, Mittani, etc., they cherished the memory of their Āryan traditions for a long time. In fact, they seem to have taken good care to keep it alive through preparation of clay-tablet dictionaries, containing Sumerian, Assyro-Babylonian and their own words in parallel columns. Also the Hittites were surrounded by contemporaries who had reached their highest development: the Assyrian empire to the east; Egypt and Crete, the latter in its age of grandeur, in the west; and Troy in the north in western Asia Minor that had built its splendid Sixth City. Among these, we come across specific mention of Manu in Egypt, Crete and Assyria as we have seen already. Surrounded by nations of the same race and traditions, in constant touch with them in the fields of commerce, art, government, etc., the Hittites knew of the existence of Manu Dharma Śāstra and Hattusil, one of their kings, issued a revised Code of Laws, much more human than the Codes of his Āryan brethren in Assyria and Babylon. A cursory study of the social life and institutions, of the state and economy of the Hittites reveals many features in common with the Code of Manu.

The Hittites had attained a fairly advanced stage of civilization and were able to make a great impact on the life of both Greece and Rome, and through them on Europe. Regarding the contribution of the Hittites to Greece, Breasted writes: " Lying thus between great civilizations of the south-eastern Europe and of the Near East, Hittite civilization served as a link connecting the two, and the influences which it passed to the early Aegean people were of permanent importance. From the Hittite world, the Greeks received elements in art, architecture and religion.

Furthermore, of great significance is the fact that iron became better known throughout the Near East. However, the Hittites are not to be considered as merely carriers of civilization. As we have already seen, they made significant original contributions to the cultures of the ancient Near East. These were handed on by the Assyrians to the Persians."[1]

We now come to the last of the Āryan nations in this region, the Mittanis. The ruling class of the Mittani belonged to the Āryan stock. They bore the names of Sanskrit origin and specialised in the art of horse-breeding and in the use of chariot in war. One of their experts in horse-breeding, Kikkuli by name, wrote a guide of this subject. The rulers employed Hurrian, a form of Sanskrit, in their diplomatic relations and invoked Vedic dieties, such as Indra, Varuṇa and Mitra in their worship. Thus, through their Āryan language, forms of worship with the aid of the Vedic gods, alliance with their Āryan neighbours, the Hittites and the Assyrians, and the prevailing climate of Āryan life and thought, the Mittanis were also familiar with the Manu Dharma Śāstra. Like the Hittites, they were also carriers of the Āryan civilization to the West. As Breasted remarks: "These horse-breeding nobles of Mittani were like an advance-guard in the great southward and westward movement of Indo-European migration which we shall finally see stretching from India to the British Isles. We know that the nobles of Mittani, who were kinsmen of our ancestors and spoke a tongue related to ours, were in control by about 1500 B.C. as an

[1] Breasted, James, H., *The Conquest of Civilisation*, New York, 1938, pp. 213-4. If the Hittites passed on elements of art to Greece, then the much-vaunted boast of the western historians that the Greeks set their seal on the early art of India must be rejected outright. Greece gave back to the East what it had received in abundant measure in its early days from the East.

Indo-European outpost, occupying the middle of the Fertile Crescent."[1]

7. PALESTINE

We now come to the question of relationship between Manu and Moses, and here also we are on sure ground. The word Palestine has been given two meanings: Pali, shepherd, and stan, land. Thus, Palestine was the land where the roaming tribe of shepherds came to settle down. This tallies with the Hebrew tradition that the people of Abraham came from Ur, in Sumeria, and settled down in the land which they called Palistan. The other meaning of the word is said to be Palasti, the grey-haired, mentioned in the Ṛg-veda (i. 144. 4; 164. 1; iii. 55. 9; x. 4. 5. etc.). The word went through changes till it assumed its present form.

The Hebrews, whose racial origins have yet to be identified, lived in this region, surrounded by the Āryans, speaking various dialects of Sanskrit, their numbers reinforced by newcomers from the north or the east. It should cause us no wonder, then, that the Hebrew language should contain many words of Sanskrit origin.[2]

In fact, the origin of the word Yahweh, the God of the Hebrews, is traced to Yahu and Yahva, of the

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[1] Breasted, J. H., *The Conquest of Civilisation*, p. 157. So obvious and massive is the evidence of Āryan occupation of this region to the archæologists that they have been inclined to the view that even the Vedas had their home in Asia Minor and Mesopotamia! "The cuneiform tablets of Mittani or Mesopotamia and of the Hittite capital at Boghas-keui in Asia Minor are restoring for us the earlier history of those regions of Western Asia and therewith of the authors of the hymns of the Ṛg-Veda . . . Sanskrit was spoken in Asia Minor side by side with other Indo-European languages or dialects one of which would have been Old Phrygian, while in another we may see a primitive form of Greek." Sayce, A. H., "The Early Home of Sanskrit," *Dr. Modi Memorial Volume*, 1930, pp. 68-70.

[2] Harshe, R. G., "Yahu, Yahweh and Jehovah," *Bhāratīya Vidyā*, Vol. XV, No. 3, pp. 120-27, 1956.

Ṛg Veda.[1] Diodorus says: "Among the Jews, Moses referred his laws to the god who is invoked as Iao." Count Bjornsterna is therefore correct in his conclusion that the Mosaic cosmogony bears a close resemblance to the teachings of the Vedas. "If we reflect upon all these testimonials respecting Moses, and consider the place (Aeliopolis) where he studied, and if we also recollect that the religion of the Egyptians was derived from India, we find a clue from whence Moses must partly have obtained his cosmogony, and also his religious system which, like the Vedas, was constructed upon monotheistic principles."[2]

Professor Adolphe Lods, of Sorbonne, maintains that the word Yahweh "is apparently a much older name whose meaning the Israelites had already forgotten and to which they attempted later to give a meaning conformable to their own religious conceptions."[3]

Thus, through their inhabitation in the region of Āryan people, their acquaintance with the Sanskrit language and through their adoption of the Vedic deity, the Hebrews acquired the knowledge of the Manu Dharma Śāstra. It is not known when they actually migrated to Egypt, whether as slaves or as free men. According to Petrie, they followed Hyksos to Egypt and were there from 1650 B.C. to about 1220 B.C. But we must bear in mind that during their stay in their home-land in Asia, they came in close contact with

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[1] Diodorus, I, xciv, 2. H. P. B. has dealt with this subject at great length in her *Isis Unveiled*, Vol. II, pp. 297-99; *The Secret Doctrine*, Vol. II, pp. 481-95. See also "Chaldean and Indian Vedas," by B. G. Tilak, in *Commemoration Volume* presented to Sir R. G. Bandarkar, 1917, pp. 29-42. "Vedic Reminiscences of a Chaldean Sun Hymn," by R. G. Harshe, in the *Bulletin of the Deccan College Research Institute*, Vol. XVII, 1955, 56.

[2] Bjornsterna, Count M., *Theogony of the Hindus*, p. 144.

[3] Lods, A., *Israel, From Its Beginnings to the Middle of the 8th Century*, translated by H. S. Hooks, London, 1952, pp. 323-24.

the Āryan people, such as Assyrians and Hittites, both of whom had developed their own Law Codes based on Manu Dharma Śāstra. Also, during their stay in Egypt, they heard of Mina, the founder of the First Dynasty, and worshipped at the shrine dedicated to him.

But their stay in Egypt was none too happy and they decided to emigrate or escape to their home-land in Asia. They chose a leader, not of their own race but an Egyptian, by name Moses. Moses is an Egyptian name but the story of his life has an Āryan source! It has been possible to reconstruct from the fragments of tablets of the Kouyunjik Collection in the British Museum the story of King Sargon of the Chaldeans. Sargon's story supplied the pattern for Ezra, who had learned it while at Babylon, and he placed Moses in place of Sargon in the picture.[1] And Sargon preceded Moses by about 2,000 years![2] The function of the office assigned to him and the commandments and other teachings which he is said to have given to his followers bear close resemblance to those of Manu. Jacolliot maintains that this name was given to Moses in recognition of the services which he had rendered to the Jews and for giving them a code of higher conduct, certainly better than they had known. Jacolliot, after a careful study of the early life of the Jews, has come to the conclusion that their division of society into four groups, the penal system, the provisions regarding the marriage of widows, animals forbidden as impure, ordeals of women suspected of misconduct, defilement from contact with the dead, sacrifices and ceremonies, purification of women after child birth, psychic impurity of the two sexes after sexual congress, prohibition of animal food, defilement

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[1] Smith, George, *Chaldean Account of the Genesis*, pp. 299-300.

[2] Sayce, A. H., *Hibbert Lectures*, 1887, p. 350 onwards.

caused by the dead and prohibition of intoxicants are identical with the provisions in the Manu Dharma Śāstra.[1] He devotes the Second Part of his book to a discussion of this subject. Professor Breasted, the great Egyptologist, would have been correct if he had said that the Code exemplified by Deuteronomy was a degraded version of the Code of Manu, instead of that of Hammurabi.

8. Greece

We now turn to Greece from which the western nations of Europe and America claim to have inherited their cultural traditions! Greece suffered from many handicaps. We must bear in mind that by " Greece is meant hundreds of independent cities scattered over the islands and shores of the Mediterranean, each possessed of a small tract of civic territory."[2] This isolated and independent existence of cities proved to be a stumbling block to the development of the ideal of a united national state. Thus, the Greek patriotism stayed stagnant at the civic periphery and never expanded to embrace the nation. This separatist tendency, which was a creation of geography, found expression in the ruinous rivalries among the various cities, while within the cities themselves arose demagogues and politicians who entertained the masses with their oratory. But all the verbal effusion of the professionals centred around trivial issues of inter-island

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[1] Jacolliot, L., *Bible in India*, Second Part, 1856. It was not a whim or fancy that made Michael Angelo put horns on the head of the statue of Moses, now in Rome. An equally significant aspect of this subject is that the horns, instead of being bent down to the ears as in a ram, are vertical, like those of a goat! This becomes highly revealing when we remember the relationship between Manu, Aja and Meda or Media, referred to in earlier pages.

[2] De Burgh, W. G., *The Legacy of the Ancient World*, p. 99, Vol. I, Pelican.

relationships, so that the Greeks became "a nation of talkers, and their talk was often childish and insincere, such as to rouse the scorn in the breast of the Roman, who was wont to act in silence."[1]

Greece was born out of mingling of diverse groups—Mediterranean, Alpine, Nordic and Asian, as the Greek culture was the result of turbulent contacts extending over several centuries with the Asian, Egyptian, Cretan, Mycenean, Achaean and Doric cultures. Asia converged upon Greece along two routes: the land route through Asia Minor and the sea route *via* Egypt. The first point of contact between Greece and the older Oriental civilizations was Asia Minor. Before the Trojan Wars had opened up the Dardanelles and the Black Sea to the freedom of trade and started series of migrations, the Greeks of Asia, 'the Sons of Yavanas,' the Ionians in Ionia or Anatolia, had been in active touch with the peoples of Western Asia. Anatolia became the bridge along which the Asian culture flowed into Greece.

From the enterprising merchants of Phoenicia, Greece learnt ship-building and navigation. The Phoenicians also taught the Greeks metal work, dyes, textiles, and a Semitic form of alphabet which had been developed in Egypt, Crete and Syria. From Phrygia, Greece received the subtle influence in the realm of religion. The mother-goddess, Cybele, was her contribution to Greece. Lydia served as a clearing house for articles of merchandise as well as ideas from the countries of Asia to Greece. In the east lay Babylon, from which Greece received the system of weights and measures, units of currency, water clock, sun dial, astronomy, division of the year and the science of predicting eclipses. The Hittites, as we have seen, taught Greece art,

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[1] De Burgh, W. G., *The Legacy of the Ancient World*, p. 104.

architecture and religion. Further east were Persia and India. The former gave to Greece the worship of Mithra, which Greece introduced into the then-known Europe, while India was looked upon as the source of all wisdom, spiritual and secular. From her southern neighbours, Egypt and Crete, Greece learnt the art of building cities, knowledge of mathematics, the art of hollow casting in bronze, skill in pottery as well as some styles of architecture. Some of the famous Greeks went to Egypt to study religions and philosophies—Thales, Pythagoras, Plato, Solon and Democritus—while Lycurgus and Solon went to Crete. All this vast and variegated culture of Asian civilizations found a rallying point in Anatolia or Asia Minor, which became the nursery of Greek culture. One writer has put the matter very succinctly in these words: "Almost all that is greatest and most characteristic is to be found on the eastern side of the Aegean. The great names in the history of science and philosophy before the beginning of the 5th century B.C. —Thales, Pythagoras, Xenophones, Heraclitus, Parmoenides, Anaximander, Haeataeus, names which are representative of mathematics, astronomy, geography and metaphysics—are all, without exception, Ionic. In poetry, too, the most famous names, if not so exclusively Ionian, are connected with either the Asiatic coast or with Cycledes. Against Arilochus and Anacreon, Sappho and Alcaens, Greece has nothing better to set, after the age of Hesiod, than Tyrateus and Theognis. Reference has already been made to the greatness of Ionians as navigators, as colonists, as traders. In wealth and population, Miletus, at the epoch of the Persian conquest, must have been far ahead of any city of European Greece. Sybaris, in Magnia Graecia, can have been its only rival outside Ionia. There were two respects, however, in which the comparison was in favour of the mother-country. In warfare, the superiority of the Spartan infantry was

unquestioned; in politics, the Greek states showed a greater power of combination than the Ionian."[1]

The numerous city-states of Greece in Europe, large and small, served as absorbing centres of the elements of culture developed by the older Oriental civilizations and wove them into a pattern that came to be called Greek! What her commercial and cultural contacts and piracy failed to supply was made good by a systematic search for the wisdom of the East. Some of her great men, including Pythagoras, travelled to the East.

The Old Ionia in Asia Minor, we have seen, served as an outpost of Asian culture for Greece. Through her experience with the laws of land-ownership, ideas of justice, symbology of birds in worship, priests, villages, customs, trade in wheat, various kinds of fraternal organisation, betrothal, marriage and funeral customs and ceremonies, social organisation, etc., Asia cast her impact on Greece.[2] But what concerns us here is the evidence of knowledge of Manu Dharma Śāstra in this region and its impact on Greece.

Herodotus refers to the "four tribes" occasionally, which is Manu's idea. Dealing with Attica first, Sir Ramsay says: "The institution of four tribes in Attica, which is associated in tradition with the Ion and his four sons (*i.e.*, with the early Ionian settlement in that country) has all the appearance of Asiatic origin. The four castes in Hinduism are a very ancient institution, but the castes have been much mixed during the wars of nations; and yet, amid forces of conquest and the rule of the conquerors over subject races, there remains the fundamental idea of difference in occupation, Priests, Warriors, Agriculturists and Artisans."[3]

[1] *Encyclopædia Britannica*, article on Greece, Volume 6, p. 765, 1942.

[2] Sir William Ramsay has dealt with this subject at great length in his Gifford Lectures, *Asianic Elements in Greek Civilization*, 1915-16.

[3] *Ibid.*, p. 244.

It can be argued that the fourfold division of society is a natural, inevitable phenomenon in any group, as Manu himself has remarked. But we must bear in mind that Manu's division of individual members of a group is based on metaphysical and psychological view of man and his endowments, and not on the economic or professional. As Sir Ramsay rightly remarks: "In Asia the religious influence is always strong. In Europe the political struggle of the party with the party (originating in difference of race) is the supreme fact. Only in the ideals of Plato (*Critias* and *Timaeus*) are the priests placed first."[1] Plato was true to the ideal of classification inherited from India. "Plato was guided by ancient ideas, and was not inventing novelties; his model is often to be sought in Anatolia or further east. In the *Critias*, he states what he considers to be the true facts of Crete, but facts under a veil of phantasy. It is his pleasure to mention the warriors last, as lowest in his estimation; but in this he agrees with the official order in Attica, and with the order given by Strabo."[2] Notwithstanding this concession to Strabo and the conditions prevailing in his Athens, "Plato is not bound to ancient Attic or Ionian custom, but speaks as a philosopher aiming at eternal truth, he was not unmindful of the ancient Asian ways of life, and preserves the fourfold classification."[3]

Pliny speaks of Andera, an ancient city of Phrygia, where a goddess is mentioned as a "protector of her people and teacher of the art of management of the goats". She taught her people the art of domesticating this animal, and with her is mentioned her son, Mens or Manes, Mānia. The omission of the father's name is significant. According to Sir Ramsay,

[1] Sir William Ramsay has dealt with this subject at great length in his Gifford Lectures, *Asianic Elements in Greek Civilization*, 1915-16, p. 246.

[2] *Ibid.*, p. 254.

[3] *Ibid.*, p. 255.

reckoning of descent through the mother was a Lycean custom, recorded by Herodotus. Finally, there is, in Phrygia, "a holy language about which Homer had some knowledge. There is such a language in the Hittite inscriptions of Anatolia, and in it are expressed prophecies. It has not yet been deciphered, and Forrer has given it the title proto-Hittite, a mere description."[1]

As we have seen already the tradition of association of goat with the Medes was not confined only to Media where the Medians from India had settled down, but had spread to these parts of Western Asia. The tracing of descent from the mother's side was a custom that had been brought by Indians to this region as well as to Egypt, as we have seen already. With regard to the "holy language," referred to by Homer and given the name of proto-Hittite, we have now discovered it to be a dialect belonging to the Indo-European group of languages, not far from Sanskrit. All this should go to show that Manu was known in Greece as Mens or Manes, and this knowledge was carried to her through Phrygia. The Greeks spelt the word as Menes.

But there was another avenue through which the Manu Dharma Śāstra entered Greece, and that was through Egypt and Crete. Lycurgus and Solon, two eminent Greeks from Sparta and Athens, travelled to Crete during the seventh century B.C., and there they came in contact with the Laws of Mina or Minos. The advent of these Laws into Greece inspired the local talent to try its hand at making laws. We come across the Code of Zalencus at Italian Locris, 660 B.C., and the Code of Charondas, at Sicilian Catona, 610 B.C. Rome was to follow the example two centuries later with her

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[1] Sir William Ramsay has dealt with this subject at great length in his Gifford Lectures, *Asianic Element in Greek Civilization*, p. 300, 1915-16.

Twelve Tables; we shall refer to this in its proper place in the next section.

But we must remember that it was not a mere Code of Laws in the juristic sense that Lycurgus and Solon brought with themselves, but a whole mode of life that was to affect most intimately the life and thought of Greece. We identify this as the Manu Dharma Śāstra. Mina of Egypt had become Mina(s) in Crete and became Menes in Greece. The division of people into four groups on metaphysical and psychological bases, to which we have referred in the preceding paragraphs, came from Manu.

Our task of tracing the impact of Manu on Greece has been rendered easy by the outstanding contributions of two eminent British scholars, Sir William Ramsay, to whom a reference has already been made, and Dr. E. J. Urwick, the first occupant of the Sir Ratan Tata Chair of Social Sciences in London University. Sir William has dealt with the historical part of the subject, while Professor Urwick has concerned himself with the philosophical. In his excellent study of Plato from the standpoint of Manu's social thought, he writes: "I will not attempt—it will need a separate volume—to show how the Indian thought may have filtered through Socrates and Plato; how far it may have reached Plato in his wanderings, how far Pythagoras, how far even before the death of Socrates, a direct stream of Eastern doctrine may have flowed through Asia Minor into Greece.[1] But I affirm very confidently that if any one will make himself familiar with the old Wisdom-Religion of the Vedas and the Upaniṣads, will shake himself free, for the moment,

[1] Socrates is said to have met an Indian brahmin and discussed philosophical subjects with him. Plato travelled to Egypt and, like Lycurgus and Solon, heard of Menes and his Laws, while Pythagoras is said to have travelled to India and stayed there for many years. Some scholars maintain that his name is Indian: Pitā-guru, father-teacher. See *India in Greece*, by Pocock, University of Edinburgh, 1858.

from the academic attitude and limiting western conceptions of philosophy, and will then read Plato's *Dialogues*, he will hardly fail to realise that both are occupied with the self-same search, inspired by the same faith, drawn upwards by the same vision."[1]

Urwick maintained that in order to understand Plato fully, one must be familiar with the philosophical and social thought of Manu. He gives a few correspondences between Manu and Plato. "Again, just as Manu of ancient India instituted the caste system upon the basis of three principles in the individual soul, so Plato divides his state into three classes, representing the three psychic elements. The lowest caste of producers and traders, corresponding to the vaiśya caste, reflects the element of ignorant desire, *epithumia*. The class next above this, the Auxiliaries, corresponding to the kṣattriya caste, reflects the passionate element, *thumos*. The highest class, the Guardians, corresponding to the brahmin caste, represents the principle of prudent reason, the *logistikon*."[2]

H. P. Blavatsky, who dealt with these subjects at great length in her voluminous writings half a century earlier claimed for Manu Dharma Śāstra a much higher place and earlier ancestry. She said: "The Laws of Manu are the doctrines of Plato, Philo, Zoroaster, Pythagoras and Kaballa. . . . Plato is silent on many things, and his disciples refer to the fact constantly. Any man, who has studied, even superficially, these philosophers, on reading the Institutes of Manu, will clearly perceive that they draw from the same source."[3]

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[1] Urwick, E. J., *The Message of Plato*, p. 14, Methuen, London, 1922.

[2] *Ibid.*, pp. 28-29.

[3] Blavatsky, H. P., *Isis Unveiled*, Vol. I, pp. 271-72, 1877.

9. Rome

A little further west from Greece lies Italy. The original immigrants into Italy, ca. 2000 B.C., the Terremarc folk from Danubian basin, were Āryans. The dialects of the early Italians belonged to the Indo-European group of languages. These two elements, race and language, facilitated greatly the coalescence of the Italian people into one state. Also, there were occasional visits by mariners from the Greek region and a certain amount of colonisation by the Cretans. By 1200 B.C. the Phoenicians had established themselves in Spain, Africa and Sicily and were paying visits to Tuscany. Between 800-600 B.C., chains of Greek settlements had been established in Tuscany and on the southern and western coasts of Italy. The Greek traders brought merchandise and those who settled down gave to Italy agriculture, fruit growing, bronze and ceramic wares and alphabet and taught the Italians war-craft and fortification of towns, while the immigrant settlers from Egypt and Phoenicia brought goods and ideas from the more developed regions of the east. Pythagoras, 600 B.C., steeped in Hindu mysticism and philosophy, settled down in Krotona in Sicily and started an Academy devoted to religious studies and mystical discipline. Zaleucus at Italian Locris, 660 B.C., and Charondas at Sicilian Catona, 610 B.C., devised codes of laws, like Lycurgus and Solon in Greece.

Thus, from the time of her inception to the sixth century B.C., Italy had been fairly well Āryanised. Race and language were in her favour, while commercial and cultural contacts with her Mediterranean neighbours, and through them with the further east, brought in most of the elements of the older civilizations of Asia, affecting her religion, family, social life, political organisation, etc. Rome gathered strength steadily and became a mighty power in full command of the Mediterranean. A deep current of cultural absorption linked Rome

with the advanced countries skirting the Mediterranean, such as Greece, Egypt, Asia Minor,[1] Babylon, Persia and further east, India, which poured their achievements into her. A Latin Commentary on the Twelve Tables was Rome's first attempt to dabble in jurisprudence.

Throughout the rise and decline of the Roman Republic and Roman Empire, the Roman galleys sailed in the Mediterranean and Indian Ocean. The sea route to India, which had been the monopoly of the Arabian and the Hindu mariners, was now thrown open to the traders from the Mediterranean region. Some of the Roman ships touched Ceylon, went up the Bay of Bengal and sailed to China in the east. All this opening up of the sea lanes augmented growth of commerce in goods and ideas between Rome and India. It is said that during the time of Augustus and Tiberius, one hundred and twenty merchant-men would sail from the Red Sea ports in a single season. Very soon Indian trade assumed astronomical proportions for that age and gave cause for concern to the thoughtful Romans. The main articles imported from India were perfumes, spices, jewels, and the drain of species out of the Roman Empire was indeed enormous. The annual adverse balance of the eastern trade at the time of Nero was put at 100,000,000 sesterces, $ 1,000,000. "And this is what our luxuries and women cost us," wrote Pliny cynically.

From this time to the end of the third century A.D., the empire was confronted with barbarian menace from without,

[1] "As the earliest civilization that arose in Italy, it is important to notice that it came from the Hittite world of Asia Minor and thus brought into Italy an *oriental* civilization. For instance, the Etruscans introduced the chariot, the arch in building and divination and foretelling by studying the liver of the sheep. All the early Etruscan works of art were likewise oriental in character and their early decorative designs repeat those of Egypt and Assyria. From their Eastern home later Etruscans brought with them the alphabet which had been devised by the Phoenicians." Breasted, J. H., *The Conquest of Civilization*, p. 453.

while within there was civil disorder and economic exhaustion. Men felt bewildered and prayed for some light that could help them to meet the challenge. The East responded by giving to the Empire various forms of worship and divinities. Among the former were the Mithraic Mysteries from Iran, the Eleusinian Mysteries from Greece and the Osirinian Mysteries from Egypt. Franz Cumont, an eminent French scholar, writing about the Mithraic Mysteries, remarks: "The Persian cult was spread by the soldiers along the entire length of the frontiers towards the end of the first century and left numerous traces around the camps of the Danube and the Rhine, near the stations along the wall of Britain, and in the vicinity of the army posts scattered along the borders of the Sahara or in the valley of the Asturias. At the same time the Asiatic merchants introduced it in the ports of the Mediterranean, along the great waterways and roads, and in all commercial cities. It also possessed missionaries in the Oriental slaves who were to be found everywhere, engaging in every pursuit, employed in the public service as well as in domestic work, in the cultivation of land as well as in financial and mining enterprises, and above all in the imperial service, where they filled the offices."[1] But with Mithraism came the numerous gods and goddesses of the East, such as Cybele, Attis, Baalim, Dea Syria, Isis and Serapis. The worshippers of Mithra were familiar with Vaivahant Manu, as we have already noticed, and had carried his name to the later civilizations of the Euphrates Valley and Asia Minor. Contact of Rome with Greece, Egypt and Hittites reinforced the knowledge of Manu in the Empire.

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[1] Cumont, Franz, *Les religions orientales dans le paganisme romain*, E.T. by Grant Showerman, p. 149, 1906. The subjects covered by Cumont in this volume are Rome and the Orient, Why the Oriental Religions Spread, Asia Minor, Egypt, Syria, Persia, Astrology and Magic and The Transformation of the Roman Paganism.

The direct knowledge of Manu came to Rome in a very interesting manner. Rome took over the tradition of Attis from Asia, where Attis and Mén were sometimes considered identical, but who, in reality, were very different. Attis was given the cognomen of Meno-Tyrannus, with a crescent, "which was the characteristic emblem of Mén ".[1] Cumont tells us the significance of the word Tyrannus in these words:

" *Mén Tyrannus* appears with quite a different meaning in many inscriptions found in Asia Minor. *Tyranous*, ' lord,' is a word taken by the Greeks from the Lydian, and the honorable title of ' tyrant ' was given to Mén, an old barbarian divinity worshipped by all Phrygia (identified as the land of Bhṛgu) and surrounding regions."[2] Arnobius, one of the early Christian apologists, identifies Mén as one of the seven Titans or Kabiri and Mania as their mother.[3]

Earlier, Orpheus had mentioned these seven Titans by name and these, according to H. P. B., are the Sapta Ṛṣis of the Vedic pantheon, the Lunar Pitṛs of the Āryans, and Mania is the female Manu. Mania is Ilâ, or Idâ, the wife and daughter of Vaivasvata Manu, from whom ' he begat the race of men '.[4]

From the time of Asoka the Great, Buddhist missions began arriving in Rome and an ivory statue of the Hindu Goddess Lakṣmi, discovered at Pompei, is dated at the

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[1] Cumont, Franz, *Opus. cit.*, p. 61.

[2] *Ibid.*, p. 61.

[3] Arnobius, *Contra Gentes*, Vol. III, p. 124. See Faber's Cabiri, 1, 35, 43 and 45. Faber says: "I have no doubt of the seven Titans or Cabiri being the same as the seven Ṛṣis of the Hindoo mythology, who are said to have escaped in a boat along with Menu the head of the family."

[4] H. P. B., *The Secret Doctrine*, Vol. II, p. 151.

first century A.D.[1] Christianity was also a gift of the East. Neo-Platonism, which was the last attempt of Greece to philosophise, took rise in the third century A.D. There was a great revival of interest in the teachings of Pythagoras and Plato, both of whom had come under the influence of Hindu thought, as we have seen. Also, Roman soldiers were in the employ of Indian kings.

Thus, while commercial, diplomatic, cultural and religious contacts brought Rome and India close to each other, the social and economic situation in the Empire demanded clarification of ideals of freedom for the slave and social justice for all. It should have been natural, then, that in her attempts to study the science of law, Rome should have turned to India. The foundations for the scientific study of law were laid by Quintus Mucius Scœvola, 100 B.C., followed by Quintus Cervidius Scœvola and his pupil, Papinian, 170-230 A.D. Both were Greeks, well-versed in Greek jurisprudence and its Asian origins. They were followed by two other jurists, Ulipian and Paul. With Ulipian's Greek disciple, Herenius Modestinus, the line of jurists in Rome came to an end. All these jurists derived their inspiration from Greek philosophy, which had its basis in Indian thought. For instance, the concept of law of nature (*jus naturale* or *naturæ*) was based on Stoicism, which was typically Indian. "Ulipian was mainly responsible for incorporating this concept in the structure of Roman jurisprudence. It comprised the universal rules of conduct which flow from the nature of man as a rational being, irrespective of race or time; such as those enjoining recognition of the tie kindred, respect

[1] Wheeler, Sir Mortimer, *Rome Beyond the Imperial Frontiers*, Chapter II, "From Indian Standpoint," pp. 158-163. Sir Mortimer gives a list of the Indian Embassies in Rome, beginning with Asoka in the third century B.C. and ending with Constantine, the Great.

for engagements, equitable apportionment of gain or loss, supremacy of the intention over the words in which it found imperfect expression. Thus a slave has, under the law of nature, rights denied to him by the civil law and the *jus gentium*." [1] This is the universality and humanity of Manu's teachings transplanted on Roman soil.

It will thus be seen how close was Rome culturally and spiritually to the sources of her inspiration in the East. Many elements of older Asian civilizations had entered into Roman life through various avenues: race, language, commerce and navigation, diplomatic relations, religion and philosophy. By the beginning of the sixth century A.D., trade and commerce had expanded considerably embracing a vast territory, spirit of adventure and exploration was in the air and the account of Cosmas Indicopleustes, who had navigated to India came to be "recognised as one of the most literary products of the age." [2] Cosmas Indicopleustes had heard the story of the Deluge in India. He says: "The lands we live in are surrounded by the Ocean, but beyond that Ocean there is another land which touches the walls of the sky; and it is in this land that man was created and lived in Paradise. During the Deluge, Noah was carried in his ark into the land his posterity now inhabits." [3] The last sentence in the above quotation is a clear indication of his having got to the source of the tradition of the Flood, the Ark and the Saviour of the seven Titans of whom he had heard in Rome, Manu. Thus, everything was in favour of Rome to come to know the type of ideology that governed

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[1] De Burgh, W.G., *The Legacy of the Ancient World*, Vol. I, p. 302, Pelican.

[2] Rice, D. Talbot, *Byzantine Art*, p. 21, London, 1953.

[3] Cosmas Indicopleustes, *Collection Nova Patrum*, tome II, p. 188; also see *Journal des Savant*, Supplement, 1707, p. 20. Quoted by H. P. B., *The Secret Doctrine*, Vol. II, p. 417.

the social relations of Indian people, and that was the Manu Dharma Śāstra. Therefore, when the codification of Roman law was undertaken during the reign of Justinian 527-63 A.D., it should have been natural for his commissions of lawyers, appointed under his Minister, Tribonian, to have drawn on the Manu Dharma Śāstra. Sir Paul Vinogradoff, one of the leading authorities in Jurisprudence, is right when he says: " The Romans absorbed an enormous amount of Greek and Oriental law in their jurisprudence."[1] The word Oriental should be taken to mean principally India. Age, wisdom and utility were on the side of Manu Dharma Śāstra. Jacolliot is right when he affirms: " The Hindu laws were codified by Manu more than 3,000 years before the Christian era, copied by the whole antiquity, and notably by Rome, which alone has left us a written law—the Code of Justinian, which has been adopted as the basis of all modern legislation." [2]

With text in hand, Jacolliot goes to show the astonishing number of correspondences between Manu Dharma Śāstra and Justinian's Digest in regard to the different phases of social life, such as " marriage, filiation, paternal authority, tutelage, adoption, property, the laws of contract, deposit, loan, sale, partnership, donations and testaments. We shall see, on examination, that these divisions have passed almost unaltered, from the Hindu Law into the Roman Law and the French Law, and the greater part of their particular dispositions are still in vigour."[3] Jacolliot then proceeds to compare the provisions concerning the above-mentioned subjects and, by placing clauses from the two Codes side by side, proves the debt of the Justinian Code to the Manu Dharma Śāstra.

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[1] Vinogradoff, Sir Paul, " Comparative Jurisprudence," *Encyclopædia Britannica*, Vol. 3, p. 204, 1942.

[2] Jacolliot, L.A., *Bible in India*, Indian edition, 1868, pp. 34-35.

[3] *Ibid.*, p. 34.

It would have been a pleasant task to have continued with the story of migrations of the Āryans from their ancestral home in Central Asia, of their dispersal over, and settlement in, the various countries of Europe, of the spreading of the Āryan culture, literature, laws and social organisation, of the extensive penetration of the Vedic thought, Manu Dharma Śāstra and the Mithraic mysteries in the European countries. For, the peoples of Turkestan in Asia, the Scandinavian, Slavonic, Gaelic and the Teutonic countries belong to the same ethnic stock and share the same spiritual and cultural experiences and traditions as their Āryan brethren in other parts of the world.[1] According to some archæologists, excavations in some regions of Russia and Siberia are bound to yield interesting evidences of Āryan culture and Indian influence. It is said that *Aswamedha*, the horse sacrifice of the ancient Āryan rulers, was known and practised in these regions. Lithuania gives us the impression of being almost an Indian colony! Rivers Tapti, Nemuna, Sarobati and Narbudey are easily identifiable as Tapti, Yamuna, Saraswati and Narmada of India! Some of the Lithuanian clans and tribes, such as Kuru, Puru, Yadav and Sudav are of Āryan origin. Some of the Vedic gods, such as Indra, Varuṇa and Parjanya (Lith. Purakanya) are mentioned in Lithuanian mythology. Professor Pulka Tarasenka, an outstanding Lithuanian archæologist, has dealt with the subject in his *Priesistoirie Lietuva.* With all these evidences, Manu Dharma Śāstra could not have been far from the scene!

What impact Manu's teachings made on Jesus Christ during his stay in India would be a most fruitful field of research. There are ten to twelve years of life of Jesus Christ

[1] In fact, it is now maintained that the Āryans migrated not only to north Africa, but also penetrated Central Africa and went as far south as South Africa long before the Christian era.

which his biographers have not been able to account for. But according to Lutovitch, a Russian explorer, there is a manuscript in a Tibetan monastery which gives a complete account of those years of Jesus Christ which he is said to have passed in India.[1] A comparative study of the social thought of Manu and Christ would reveal incontestable evidences of spiritual and cultural unity between the East and the West and also prove an excellent corrective of developments in Christian social thought in the subsequent centuries.

No attempt has been made to continue with the narrative during the Dark Ages, the Reformation and the Renaissance to the modern times. Yet knowledge of Manu as the archetypal man did exist throughout Europe. Commercial relationship between India and Europe continued with full force even during the Middle Ages. As one writer puts it: " It (India) exported its most valuable produce, its diamonds, its aromatics, its silks, and its costly manufactures. The country, which abounded with such expensive luxuries, was naturally reputed to be the seat of immense riches, and every romantic tale of its felicity and glory was readily believed. In the Middle Ages, an extensive commerce with India was still maintained through the ports of Egypt and the Red Sea; and its precious produce imported into Europe by the merchants of Venice and confirmed by popular opinion of its high refinement and vast wealth." This avenue of commerce also served as a channel of cultural contacts, as in the previous millennia, between India and the West, and a student interested in this phase of history has a fruitful field, still unexplored, for his investigation.

It would be equally interesting and profitable to trace the slow and steady disappearance of Manu's ideology,

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[1] Lutovitch, *The Unknown Life of Jesus Christ.* According to some scholars, the *Viṣṇu Purāṇa* of the Hindus contains an account of the life of Christ in India, while others attribute the Īśa Upaniṣad to him.

with its cosmic, metaphysical, ethical and psychological background, from the social thinking of the West, since the time of the break-up of the Roman Empire. During the Middle Ages, Islam was a fresh civilizing impulse from Asia; it served as a bridge between Asia and Europe, carrying the former's rich cultural heritage of religions and philosophies, of arts and sciences, pouring it into Europe through her universities, giving birth to philosophers, mystics, scientists, doctors, historians and others.

In subsequent centuries, Europe gave birth to great social thinkers, creators of Utopias, dreamers of the City of God, builders of socialistic communities. But with passage of time, the occult and the esoteric aspect of man's individual and social life, envisaged by the Asian thought, has been shrinking steadily till it is well nigh non-existent today and man faces his spiritual and physical extinction. A study of this aspect of western civilization would show us how far we have strayed from the original source of inspiration and what needs to be done to bring us into line with this source.

No attempt has been made to deal, even fragmentarily, with the impact of Manu Dharma Śāstra on the legal systems of Europe after the Roman Empire and to appraise, even cursorily, the superior claims of the protagonists of the Justinian jurisprudence over that of Manu. Ignorance of origins and academic chauvinism have combined to assign to the Justinian Code importance out of proportion to its merits. But protesting voices have not been wanting. H. G. Wells complained: " We are told that the essential contribution of Rome to the inheritance of mankind is the idea of society founded on *law*, and that this exploit of Justinian was the crown of the gift. The writer is ill-equipped to estimate the peculiar value of Roman legalism to mankind. Existing laws seem to him to be based upon a confused foundation of

conventions, arbitrary assumptions and working fictions about human relationships, and to be a very impracticable and antiquated system indeed; he is persuaded that a time will come when the whole theory and practice of law will be recast in the light of a well-developed science of social psychology in accordance with the scientific conceptions of human society as one developing organisation and in definite relationship with a system of moral and intellectual education."[1] As the reader will have seen from his study of the First Part of this book, Manu Dharma Śāstra supplies what Wells considers to be essential for a sound theory and practice of law.[2]

To trace the impact of Manu Dharma Śāstra on the native Germanic law,[3] on the law devised by the Teuton kings for their subjects, on the Western Church which based its internal discipline and organisation on the pattern provided by Manu, on the various Schools of Jurisprudence that grew up in Pavia and Bologna in the eleventh century, and on the jurists of the Middle Ages, Renaissance and modern times, would also be a very fruitful field of study. For, there is a continuity of tradition.

According to Jacolliot, even the French Civil Code, said to be based on Justinian Code and revised during the Napoleanic era, owes a good deal to Manu Dharma Śāstra. He says: "We shall not enter into minutiæ

[1] Wells, H.G., *The Outline of History*, American edition, 1929, p. 537.

[2] The author has dealt very briefly with this subject in his "Sociological Jurisprudence," Chapter 8, of his *Sociological Papers and Essays: An Asian Sociologist's Testament*, Madras, 1957.

[3] According to Muir, "It has been remarked by various authors (as Kuhn in *Zeitschrift* IV, 94, ff.) that in analogy with Manu or Manus as the father of mankind, or of the Āryaṇs, German mythology recognises Manus as the ancestor of the Teutons." Muir, J., *Sanskrit Texts*, p. 31. The English man and the German *mann* are both derived from the Sanskrit *man*, to think. The German *mensch* bears a close resemblance to the Sanskrit word *manush*, the thinker.

which could be perfectly understood in their details and consequences only by persons connected with law. Referring such readers to the sources themselves, it is sufficient for us to state that guarantee, salary, pledge, rent, lease, hypothecation and mortgage with usufructs, wholly of Hindu origin, have passed successively into the Roman and the French law entirely, and without other modifications such as necessarily result from predominance of the civil over the religious law."[1] Such a comparative and historical study must lead to the confirmation of Jacolliot's view that Manu Dharma Śāstra, and not Justinian's Code, is "the basis of all modern legislation".

The influence of Manu on modern contemporary British social thought in general and jurisprudence in particular is easily traceable in the work of some leading scholars. We have already referred to Professor E. J. Urwick, of the London University. Urwick continued to lecture on Plato from the standpoint of Manu's teachings in London University for many years before he migrated to the University of Toronto in Canada, while Professor H. S. MacKenzie completed his record as an outstanding social philosopher and teacher with his *magnum opus*, *The Fundamental Problems of Life*, the influence of Manu being quite evident in his writings.

The Science of Jurisprudence, as it developed during the last century, came under the influence of Manu's teachings through the work of Sir Henry Maine. Appointed in 1862 as the Law Member of the Government of India, Sir Henry became a member of the third Law Commission that was sitting at that time. Here, he revealed, in line with his forbears beginning with Sir William Jones, a sympathetic understanding of Indian customs, traditions and law and

[1] Jacolliot, *opus cit.*, pp. 45-52.

brought to bear upon his work his knowledge of British law, thus effecting a synthesis of both. As one writer puts it: "The comparative study of the primitive law assumed a wholly different aspect in the work of Sir Henry Maine. His best personal preparation for the task was that he had come into contact with the legal customs in India. For him the comparison between the legal lore of Rome and that of India did not depend upon linguistic roots or on the philological study of the laws of Manu, but was the result of recognising again and again, in actual modern custom, the rules and institutions which he had read in Gais or the Twelve Tables (of Rome, 400 B.C.). The sense of historical analogy and evolution had shown itself already in the lectures on Ancient Law, which after all, were mainly a presentment of Roman legal history mapped out by a man of the world, averse to all pedantry. But what appears as the expression of Maine's personal attitude and intelligent reading in Ancient Law gets to be the interpretation of popular legal principles by modern as well as by ancient instances in Village Communities, the Early History of Institutions, Early Law and Custom. This breadth of view seemed startling when the lectures appeared, and the original treatment of the subject was hailed on all sides as a most welcome departure in the study of legal customs and institutions." [1]

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[1] *Encyclopædia Britannica*, "Jurisprudence," Vol. 13, p. 202, 1936. For further discussion on the subject, see author's "Sociological Jurisprudence," in his *Sociological Papers and Essays: An Asian Sociologist's Testament*, Ganesh, Madras, 1957.

CHAPTER V

MANU IN THE EAST AND SOUTH ASIA

WITH this narrative of the impact of Manu on the ancient civilizations of Asia and Europe, we turn our attention to the eastern and southern countries of Asia. Here also, evidences of the impact of Manu abound. These have been brought to light by bands of scholars, both Asian and European, in recent times. As we have seen already, when the Āryans dispersed from their home in Central Asia, they went in both the directions, eastern and western Asia. Those who went to the West kept up their contact with each other, as we have just noticed, from the time of their dispersal to today. Proximity to each other, comparatively easy terrain which provided land routes and regular monsoons facilitated easy and frequent communication between the countries of Asia and Europe. Also, there were racial and linguistic affinities between these ancient people. All these favourable circumstances contributed to their close contacts and interaction.[1] But long distances and difficulties of travel over vast stretches of sea held no terror for the Āryans of India, and they seem to have been the principal colonisers of the

[1] If Percy Smith's, Tregear's statements with regard to the Gangetic origins of the Maoris, see ante p. 239, and if Rivet's conclusions with regard to the presence of Sumerian words in the Oceanic group of languages have to be accepted, then the Aryans from Asian civilizations travelled eastward with the same facility and frequency as they travelled among each other.

countries of the eastern and southern Asia during the pre- and post-Buddhistic eras. These Āryans, whom we shall designate by the term that has come to be associated with them during the historic times, the Hindus, carried with themselves, like their ancestors, their whole culture to be transplanted on the virgin soil of the countries of Asia. As Foucher rightly observes: "What they implanted in these rich deltas or these fortunate Islands was nothing less than their civilisation or at least its copy: here are their names and their laws, their alphabet and their learned language, here is the whole of their social and religious condition, with the clearest possible likeness to their castes and to their cults. In fact, it is not the question of simple influence, but in all the force of the term, a veritable colonisation."[1]

Colonisation implies transplantation of the entire culture-complex. With the waves of immigrants from India to these far-off countries of Asia went the Manu Dharma Śāstra. To construct the story of the impact of the Manu Dharma Śāstra and the extent of its influence on the life and social structures of these countries in their historical sequence is outside the scope of this study. Our purpose will be amply served by putting together statements of eminent scholars in regard to the evidences of the impact of Manu on the life and thought of these countries of Asia.

1. Burma

Let us begin with Burma, which is the next door neighbour of India. Writing about the influence of Manu on this country, Furnival remarks: "When the Pilgrim Fathers left the shores of Europe to found a new world in the West, they took with them their supreme code of law, the

[1] Foucher, *Art Greco-Buddhique du Gandhara*, 11, 618.

Bible. In like manner, a thousand years or more earlier, the emigrants from India, Hindu and Buddhist, who laid the foundations of a new world in the Tropical East, took with them their law book, the Code of Manu. Everywhere throughout this region, Manu has left his mark: in Burma, both among Mon and Burman, in Siam, in Cambodia, Java and Bali. To follow him through his various incarnations, Hindu and Buddhist, in these countries, would be a fascinating problem and should throw much light on the course of Indian influence in Further Asia, and it is partly as a contribution to this difficult question that the present essay is intended."[1]

The Burmese law books openly acknowledge their debt to Manu Dharma Śāstra, and they have a great number of rules in common. For instance, the rules laid down in the Manusara, a Burmese Pali text, on the boundary disputes and incompetent witnesses, agree very closely with the corresponding provisions in the Manu Dharma Śāstra. The Dharma that, which corresponds to Dharma Śāstra in the Burmese language, " has eighteen titles of law, twelve kinds of sons, three sorts of sureties, the privileges granted to the senior sons at the distribution of the patrimony, and other characteristic rules in common with the Code of Manu. The Burmese law-books cannot be modern works, as all the successive dynasties of Burma, and of Arracan, Pegu, etc. are said to have governed their people in accordance with the Laws of Manu, and to have promulgated Codes founded on it. The Siamese Laws are, in their turn, derived from the Dharmathat of Burma. The Rev. Dr. Fuhrer refers the composition of the earliest law-books of Burma to the third century A.D." [2]

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[1] Furnival, J. S., " Manu in Burma," *Burma Research Society Journal*, 1940, pp. 351-70.

[2] Jolly, Julius, *Outlines of an History of the Hindu Law*, Tagore Law Lectures, Calcutta University, 1883, p. 46.

Some of the social usages of the Hindu systems, such as caste, seclusion of women, child marriage, joint family and other features, which no doubt grew up during the later times, were eschewed probably due to Buddhist influence, since the Burmese laws have been codified at various times during the last seven hundred years and compiled into law books, called the Dharmathats, of which the Manujye Dharmathat was last compiled in 1756 A.D.

Professor Jolly deals with the impact of Manu Dharma Śāstra on Burma with the thoroughness so characteristic of a German scholar.[1] But the subject needs to be brought up-to-date in the light of researches made since the time Jolly wrote in 1883.

2. SIAM

According to Bose, the Hindus had begun to settle down in Siam in the early centuries of the Christian era.[2] Siam was a part of Cambodia at that time, and both Siam as well as Cambodia came under the influence of Indian culture. James Law, who wrote about Siam one hundred and odd years ago, remarked that " the Siamese are acquainted with the Indian sage, Thanoo Manu." [3] Law is supported in his thesis by another British scholar, W. A. Graham, who had lived in Siam for many years and produced two volumes dealing with the contemporary life and thought of the country. He writes: " The ancient laws of Siam, in common with those of Burma, Kambodia, and in fact all Further India, were derived from the Hindu Code of Manu, having been formed

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[1] See his Tagore Law Lectures, University of Calcutta, 1883, pp. 290-98.

[2] Bose, S.N., *Indian Colony of Siam*, 1927 p. 134,.

[3] Law, James, " *On Siamese Literature*," in the Asiatic Researches 1836, p. 338.

in accordance therewith by sundry earnest rulers of remotest times and subsequently rearranged and brought up-to-date by their successors. The most celebrated Siamese promulgator of such laws, always excepting the mythically versatile Arunawai Ruang, was King Ramathibodi, the first sovereign of Ayuthia, who undoubtedly edited and issued numerous excerpts from the ancient sources, some of which, after 560 years of continuous use, are still actively in force." [1]

Bose goes further and maintains that "the Siamese Law Books also derive their inspiration from Indian sources. We have in Siam books like *Laksana Phra Dhamasat*, *Phra Tamra* and *Phra Tamnon.* These law books have been adopted from the Indian Dharma Śāstras and the Code of Manu." [2]

3. Malaya

According to Sir Richard Winstedt, the "Indian legal system" migrated to Malaya somewhat earlier than the reign of Chandragupta, the grandfather of Asoka. Even if this legal system went to Malaya at the time when Chandragupta lived, it was about 500 B.C., and if Siam in the north and Cambodia in the east came under the influence of Manu, the legal system of which Sir Richard speaks, should be taken to be the Manu Dharma Śāstra. According to our author, the Hindu legal system, which formed the foundation of Malaya in those early times, became overlaid with the Buddhist and the Muslim influences in subsequent centuries.[3]

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[1] Graham, W. A., *Siam*, Vol. I, p. 373, London, 1924.

[2] Bose, *Opus cit.*, p. 134.

[3] Winstedt, Sir Richard, *The Malaya: A Cultural Study*, p. 91.

4. Champa

The Kingdoms of Champa, comprising Annam and the provinces of Quang-Nama in the north and Bint Theron in the south, started its career as an Indian colony, with a Hindu king in the second century. But Indians had gone and settled there much earlier, carrying with themselves every trait of Indian culture, including social organisation, rulership, caste system based on Manu's teachings, etc. Champa was more a Hindu colony than a Buddhist one. The religion in the beginning was distinctly Hindu. The castes were enumerated by names in their literature. Marriage customs, funeral rites, kingship, public administration, organisation of the kingdom, army and provincial administration were patterned in accordance with the injunctions of Manu Dharma Śāstra. According to a writer, " All the Tantan (Dharma Śāstra) notably Naradiya and Bharadavijya were known in Champa ".[1] Manu, being an earlier one and enjoying precedence over every other Dharma Śāstra, preceded them to Champa. The same author gives an itemised list of Sanskrit literature that was taken by the Hindus with themselves to Champa and studied there, particularly by the kings of the country. It consisted of the Six Schools of Philosophy, Dharma Śāstras, Mahayana Buddhism, astrology, grammar and sixty-four arts.

5. Cambodia

Manu was known in Cambodia at the time of the founding of the Kingdom. In the account given in an inscription dealing with the subject, Mons. Bergaigne, in an article, entitled *Les Inscription Sanscrites du Cambodge*,

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[1] *Bulletin de l'Ecole Francaise d'Extreme-Orient*, Tome IV, p. 971.

says that after invoking the principal Hindu gods, the inscription speaks of invocation to Kambu Swyambhava, in accordance with the Indian tradition of invoking Manu Swyambhu, the great Prajapati, ruler of men, from whom the worldly kings derived their authority. In the Prea Eynkosey Inscription, we come across a verse taken from the Manu Dharma Śāstra, II. 136. The literature known and studied in Cambodia consisted of the Vedas, the Epics, the six Schools of Philosophy, Manu Dharma Śāstra, Artha Śastra, Music, grammar, etc. The social and political structure of the country was planned in accordance with Manu's injunctions. The descent of the royal lines, succession to the throne, the formation of the cabinet, the organisation of the army, the establishment of the āśramas and organisation of society on the basis of the castes or guilds bear testimony to the influence exercised by the Manu Dharma Śāstra on the country.

6. Indonesia

The influence of Manu Dharma Śāstra on Indonesia was more pronounced than on other countries of south Asia. It forms the basis of the Indonesian law codes. The Kutara Manawa, considered the most ancient Indonesian text, is largely based on Manu. Jonker and Krom have dealt with this subject at considerable length in the course of their researches.[1] Jonker has made a comparative study of Kutara Manawa and Manu Dharma Śāstra, but his work is published in Dutch. Kutara Manawa has enjoyed great importance in the Indonesian legal system and was in use till the beginning of the present century. The other Indonesian Law Books

[1] Jonker, J. C. G., *Een Oud-Jav. Wetbock, vergeleken met Indische rechsbronnen*; Krom, N. J., *Hindoe-Javansche Geschiedenis.*

are Dewagama, partly based on chapter VII of Manu, and Swara-Jambu, an adaptation of the major part of the chapter VIII of Manu Dharma Śāstra. It is said that there are other law books, probably adaptations of other chapters of Manu Dharma Śāstra, but they are in manuscript and await publication in critically-edited form.[1]

7. BALI

The cultural empire of India embraced indeed a vast region. The emigrants were a sturdy and adventurous people, who believed in the supremacy of the values of their culture and who were sure of their success over the primitive people to whose countries they migrated. Far away from their home-land, with no hope of help in any form in times of urgency, they had to depend upon their own ability and character, both supported by physical valour. The Island of Bali came under the over-all impact of the Indian culture and evidences of it are still visible in the life of the Balinese. According to Dr. Stutterhem: "Herein lies the key to the understanding of the place occupied in Bali even today by proper Hinduism as practised by the Brāhmaṇas: the gods of the Hindus, the legends and hymns pertaining to them, their deeds on earth in glorious incarnations, their divine laws—in short the Indian culture crystallised around them—all this has been and still seems to be to the Balinese the culture of the higher castes, and it never became wholly in pure form the culture of the great masses of the population. The kings called themselves incarnations of God; their powers were descriptions of feats of such incarnated gods (Rama); their laws ḍerived mainly from Manava

[1] The author is indebted to the International Academy of Indian Culture, Nagpur, for supplying this information.

Dharma Śāstra, gave no heed to *adat* institutions and were frequently in flagrant conflict with the common rights of the free villages of Bali."[1]

This conflict between the *adat* institutions, the customs and traditions of the people, could be due either to the unwillingness of Indian emigrants to assimilate the adat into their own body-politic, as they have done wherever they have gone, or it may be due to the obstinacy of the natives against adjustment to the new order, probably due to paucity of social contacts. But the point of special interest to us is the presence of the Manava Dharma Śāstra among the Balinese, and if we are to judge by the wholesome, uplifting effect the Manu Dharma Śāstra has had on all the people, there can be no doubt whatsoever that the Balinese have profited from their knowledge of, and contact with, the Manu Dharma Śāstra.

8. Philippine Islands

After some millennia since the Āryans came to the Philippine Islands from the north and left behind pockets of their kinsfolk, the Philippine Islands came in contact with India for the second time in historic times, when the Hindus from both the north and south India began spreading over the whole of the eastern and southern part of the continent of Asia. The ethnological, archæological, linguistic and cultural evidences of this contact with India abound; they have been carefully studied by many scholars, both American and Filippino and, according to most of them, it would not be incorrect to consider the Philippine Islands a part of Further India.

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[1] Stutterhem, W. S., *Indian Influences in Old Balinese Art*, India Society, London, 1935, p. 7.

There are elements of both Sanskrit and Dravidian languages in the different dialects of the Philippine Islands. This goes to show that both the Sanskrit speaking Āryans from Central Asia and the Dravidian speaking Indians from the south of India came to this country, but at different times.

The Indians, who went to Philippine Islands during the pre- and post-Buddhistic era, were not exclusively merchants: they undoubtedly came from upper classes and served as emissaries of Indian culture. As Dr. Tavera rightly puts it: " It is impossible to believe that the Hindus, if they came only as merchants, however great their number, would have impressed themselves in such a way as to give these islanders the number and the kind of words they did give. These names of dignitaries of caciques, of high functionaries of the court, of noble ladies, indicate that all these high positions with names of Sanskrit origin were occupied at one time by men who spoke that language. The words of similar origin for objects of war, fortresses and battle-songs, for designating objects of religious belief, for superstitions, emotions, feelings, industrial and farming activities and agriculture were at one time in the hands of the Hindus, and that this race was effectively dominant in the Philippines."[1]

According to Dr. Grierson, the dialects of Philippines Islands belong to the Dravidian family.[2] The original script of some of these dialects such as Tagalog, Ilacano, Vishayan, Pampangan, Pangasinan, etc. show their distinct relation with some forms of South Indian scripts such as Tamil, Telugu, Malayalam and Kanarese. In northern Philippines these scripts ceased to be in use after the coming of the Spaniards. In the south, Islam introduced by Makdum or Sharif Awliya of Arabia prevented their further use and the Arabic

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[1] Grierson, G. A., Indian Empire, *The Imperial Gazetteer of India.*

[2] Beyer, H. Otley, *A History of the Orient*, p. 124.

alphabet came in vogue. But some pagan mountain people, as they are called now, are said to retain still their old scripts. Professor Beyer maintains: "Careful study of these scripts in modern times has shown that all the Philippine forms of writing most probably were derived either directly from Sumatran or from intermediate Bornean forms which are now lost. The Sumatran scripts in turn have been shown to go back to South Indian origin just subsequent to the time of Asoka, which indicates that they were introduced into Sumatra with the earliest Hindu-Pallava colonies."[1]

The archæological evidences of India's influence on the Philippine Islands are equally numerous. The Hindu method of using quicklime for excavating rocks for mining gold was used in the Island of Mastabe. In the Island of Mindoro, "every settled town had a temple and most temples had collections of books," according to Russell.[2] These books were palm leaf manuscripts of the same type as the Indian manuscripts. Copper, bronze and even gold images of Śiva have been found. One statue, now in possession of a Catholic College in Manila, is said to represent the Indian god, Ganeśa. Copper statues of Buddha have been found in the woods of Mindoro Island, while weapons of different kinds and metals of Indian origin have been found in the Islands. In their forms of dress, hair styles, handicrafts, the influence of India on this country is quite obvious. Summarising his conclusions with regard to the impact of India on the Philippine Islands, Professor Beyer writes: "The Indian culture made itself felt most strongly in the political, social and religious life of the population among which it spread. Its material influence was relatively less important except perhaps in metal-working, and in the art of war, though

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[1] Quoted by David P. Barrows in his *History of the Philippines*, p. 93.

[2] Russell, Charles E., *Outlook for the Philippines*.

modes of dress and of personal ornamentation were also greatly affected. At the time of the Spanish discovery not only were the more civilized Philipinos using the Indian syllabaries for writing, but their native mythology, folklore and written literature all had a distinct Indian cast. The same was true of their codes of laws and their names for all sorts of political positions and procedures. The more cultured Philippine languages contain many Sanskrit words, and the native art a noticeable sprinkling of Indian design. A strong Brahmanistic religious element was also certainly introduced, although it seems to have affected chiefly a limited class, as the mass of people still clung to their more ancient pagan worship. . . . With the exception of the recent European culture the Indian influences are on the whole the most profound that have affected Philippine civilization."[1]

It should be no wonder, then, that the people of the country should have known Manu Dharma Śāstra and that it should have influenced their life and thought very intimately. The whole culture complex of India, including its literature, went to the Philippine Islands, and even if it be denied that the Manu Dharma Śāstra was known to the people during the pre-historic times, it was assuredly known to them in historic times, even from the pre-Buddhistic era. It is realisation of their debt to Manu that has made the people of the country to raise a statue to Manu and place it side by side with those of Moses and Mohini, the last being the architect of the Organic Law of the Revolutionary Government of the country under Emilo Aguinaldo. This statue stands in the Art Gallery of the Senate Chamber of the Philippine Republic.[2]

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[1] Beyer, H. Otley, *A History of the Orient*, p. 200.

[2] The author is indebted to Professor Nicolas Zafra, Chairman, Department of History of the University of Philippines, for supplying this information.

9. CEYLON

Like other countries of South and South-east Asia, Ceylon is a part of the cultural empire of India: in one sense, she is India herself. Connected with the mainland by a strip of low ridges which are covered by sea so shallow in some places at low tide that one can walk across, Ceylon is a projection of the mainland into the Indian Ocean. Its flora and fauna are the same as of South India. Its early population, consisting of the legendary Nittamas, Yakkas, Rakṣas and Nāgas, equating with the Negritoes and Australoids, correspond with the aboriginal tribes of India. In later times, beginning with the fifth century B. C. when the legendary Vijaya came to Ceylon, waves of Indo-Āryans migrated to Ceylon, as to other parts of Asia, carrying with themselves the entire culture-complex of the motherland. From north India, Gujarat, Deccan, Bihar, Bengal, Orissa, came the settlers and made Ceylon their permanent home. Subsequently, the force of migration shifted from north India to south, and the South Indians settled in various parts of the country. By the tenth century A. D., they had established political supremacy over a major part of the country.

The two major Chronicles of Ceylon, the *Maha Vamśa*, 483 B. C. to 362 A. D., and the *Chula Vamśa*, 362-1815 A. D., give a fairly exhaustive picture of the life of the people of Ceylon and thus reveal the process of migration of the entire culture complex of India into the country.[1] Among the subjects that would interest a student of social institutions is the remarkable similarity between the various aspects of

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[1] Geiger, Wilhelm, *The Maha Vamśa*, or the Great Chronicle of Ceylon, English Translation, published by the Ceylon Government Information Department, 1950. *Chula Vamśa*, Being the more Recent Part of the *Maha Vamśa*, Oxford University Press, Part I, 1929, Part II, 1930.

social life described in these two Chronicles and those of India. Among other subjects, the Chronicles deal with the king, his coronation, ministers, marriage, education of the members of the royal family, organisation and administration of the state, army, war, castes, guilds, town-planning, domestic and social life of the masses, food, drink, furniture, measures and weights, trade, rural life, agriculture, education, the place of philosophy, poetry, arts and sciences in the life of the people, architecture, sculpture and other plastic arts, religious ceremonies, gods, incantations, charms, etc. We find mention of Chanakya, the Prime Minister of Chandragupta, in the *Maha Vamśa*, the four castes by name, the brahmin knowing three Vedas, others knowing 'four special sciences' (Kama, Artha, Dharma and Mokṣa Śāstras), meditation and gaining of supernormal powers or siddhis. In *Chula Vamśa*, Manu is cited again and again as having laid down the law for the virtuous conduct of the king. " As the king departed not from any precept of the political teaching of Manu," is a frequent refrain of the Chroniclers, see pages 126, 132, 154 and 236.

Hugh Neville, in April, 1886, issue of *The Taprobanian*, of which he was the editor, published Notes on the *Jana Vamśa*, another Chronicle dated around the fifteenth century A.D., and showed some interesting philological similarities in the use of the words for various castes current among the different countries of the ancient world, including Egypt. At the time Neville wrote, considerable light had been thrown on the relationship between the various languages of the Indo-Āryan group as a result of translation of the Sacred Books of the East in European languages. *The Ruvanmal Nighantuva* or *Narmalaratna Malawa*, another document of about the same period mentions the castes of Manu, while the *Niti Nighantuva*, which represents a more recent attempt at systematisation of the origins of caste in Ceylon, follows

Manu's method of giving a philosophical and cosmological background to the social life of man and mentions the four castes, thus revealing a continuity of the concept and its embodiment in the institutions of the people, from the 5th century B.C. to 17th century A.D.[1]

Undoubtedly, the most significant aspect of the introduction of the caste system was the manner in which the incoming groups dealt with the native primitive tribes of the country. The natives were not liquidated or reduced to slavery, as has been the case wherever European settlers have gone, but were slowly assimilated. This was in perfect accord with the injunctions of Manu. With the advent of Buddhism around 3rd century B.C., the Hindu brahmin gave place to the Buddhist Bhikkhu among the people who accepted Buddhism.[2] Barring this difference reflecting the tendencies that had appeared in the home-country, the chatur varṇa of Manu set its seal on the social life of the people, imparted cultural unity and homogeneity to the country, reduced intra-group conflicts and eliminated open warfare between the immigrants and the natives of the country.[3]

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[1] Professor J. D Derrett, of the London School of Economics and Sociology, in an exhaustive and ably-written article, " The Origins of the Laws of the Kandyans ", in the *University of Ceylon Review*, October, 1956, discusses the similarities between the Kandyan Laws and the various Dharma Śāstras of India, including Manu, with regard to property, marriage, adoption, etc. The Kandyans are said to be the settlers from north India. H. W. Tambiah, in his two volumes, *The Laws and Customs of the Tamils of Jaffna and Ceylon*, discusses the impact of the Indian legal institutions on the Tamil people who settled down in Jaffna and other parts of northern Ceylon.

[2] Fernao de Queryoz, *The Conquest, Temporal and Spiritual of Ceylon*, 1687, translated by Father G. S. Perera, 1930. Queryoz mentions " four different classes of people . . . the first being that of nobility, the second of the ministers of the Pagodas and of their Religions, the third of the husbandmen and workmen, and the fourth of Marcuaz, Bedas (Veddas) and other low castes already mentioned." Book 1, p. 44.

[3] A Symposium, comprising chapters on the impact of Manu Dharma Śāstra on the social life and thought of the peoples of various countries of Asia, contributed by scholars who belong to those countries, is under preparation.

CHAPTER VI

MANU AND MODERN THINKERS

THIS completes a brief narrative of the uplifting, humanising influence exercised by Manu on the destinies of nations and civilizations, from pre-historic times to today. We now turn our attention to a brief statement of the views of some of the great thinkers of our times about Manu Dharma Śāstra. Manu Dharma Śāstra has been studied in India since the time of the advent of the Āryans in the country and has been held in high esteem like the Vedas. " Manu's words are medicine," said the ancient commentators. His injunctions heal the psychic wounds and fissures in the human personality and social order, and restore wholeness, holiness, integrality, which are all manifestations of Dharma.

But Manu's teachings have exercised a fascination on some of the great minds of today, as they did in the past. Throughout the period, very hastily sketched in the preceding pages, there must have been legions, albeit unknown to us, of great thinkers, teachers and commentators, monarchs, legislators, judges, lawyers, social reformers, educators and others who must have turned to Manu for guidance in their specific problems. But a record of such indebtedness is not available and even if it were, it would be far beyond the capacity of an author to survey it and compress the story within the pages of a single volume. We shall, therefore, content ourselves with giving the views and opinions of a few great men and women of recent times whose writings and utterances contain

references to Manu and whose thinking and lives have, in some measure, been influenced by Manu's teachings.

1. Nietzsche

According to some scholars, the Romantic movement in England and Germany, with its aftermath, the pre-Raphaelite movement, in European literature and architecture, during the latter part of the 18th century, owed its origin to the translations of the Sacred Books of the East, particularly of India, into European languages. Some of these books were the Vedas, the Manu Dharma Śāstra, the Upaniṣads, the Bhagavad Gītā, Kalidasa's Śākuntala, and others. Manu made a great impression on Nietzsche, the German philosopher, and gave a definite shape and content to his thought. The ideology of dynamism and of man's ability to become the architect of his own destiny, which Manu has emphasised in his teachings, struck a sympathetic chord in the mind of the German philosopher, who was the author of the Dionysian cult and of the philosophy of will-to-power: the two potent forces that formed the intellectual ethos of the 19th century in the West.

Nietzsche, like all philosophers interested in reconstructing the basis of human society, believed that there was need of a "thorough-going transvaluation of values," and in his search for guidance in the "humanising of humanity," he turned to Manu. He found no inspiration in the Bible. "Close the Bible and open the Code of Manu," was his exhortation. He was fascinated by Manu's "affirmative religion, the religion of deification of power, whereas Christianity is the creed of the slave, the pariah, the chandala." [1]

[1] Nietzsche, F., *The Will to Power*, Vol. I, Book II, p 126. E. T. by Ludovici, published by T. N. Fowler, Edinburgh, 1906. Nietzsche's view about the affirmative character of the teachings of Manu is in strong contrast with the indictment, pronounced by Schwitzer on Hinduism that it is a religion of negation!

And he goes on with his praise of Manu in these words: "One breathes more freely, after stepping out of the Christian atmosphere of hospitals and poisons into this more salubrious, loftier and more spacious world. What a wretched thing the New Testament is besides Manu, what an evil odour hangs around it!" [1]

Manu's ideal of integral life, expounded in the varṇa-āśrama dharma ideal, appealed to Nietzsche. He acknowledged Manu's superiority in the fact that "he has organised the highest possible means of making life flourish. The fact that in Christianity 'holy' ends are entirely absent constitutes my objection to the means it employs. . . . My feelings are quite the reverse when I read the Law Book of Manu . . . an incomparably intellectual and superior work. It is replete with noble values, it is filled with a feeling of perfection, with a saying of yea to life, and a triumphant sense of well-being in regard to itself and to life; the sun shines upon the whole book. All these things that Christianity smothers with its bottomless vulgarity—procreation, marriage, woman—are treated here with reverence, with love and confidence." [2] And he continues in the same strain. "I know of no book in which so many delicate things are said of woman as in the Law Book of Manu. These old grey beards and saints have a manner of being gallant to women which perhaps cannot be repressed. 'The breath of woman,' says Manu on one occasion, 'the breasts of a woman, the prayer of a child and the smoke of sacrifice are always pure.' Elsewhere he says, 'There is nothing purer than the light of the sun, the shadow cast by a cow, air, water, fire and the breath of a maiden.'" [3]

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[1] Nietzsche, F., *The Twilight of the Idols*, p. 46.

[2] Nietzsche, F., *The Anti-Christ*, pp. 214-15.

[3] *Ibid.*, p. 215.

Manu's free and frank recognition of the *realpolitik* appealed to the German philosopher, who was himself a dynamic personality and believed in action, based on adequate appreciation of all the factors involved in a situation. We therefore find him favouring Manu's views in the conduct of international affairs. He says: "Rather what Manu says is probably truer: we must conceive of all the states on our frontier and their allies as being hostile, and for the same reason, we must consider their neighbours as being friendly to us."[1]

This was the tribute paid by Nietzsche to Manu for his lofty conception of morality, for reverence shown to woman, for the affirmative attitude to life, and for propounding spiritual means and ends of self-perfection.

2. H. P. BLAVATSKY

During the last seventy-five years or so, the teachings of Manu have begun to come into their own among the people of India, thanks to the titanic efforts put forth by Madame H. P. Blavatsky. On Darwin's theory of struggle for existence and survival of the fittest, Herbert Spencer raised a superstructure of philosophical and sociological thought—materialistic, mechanistic, logical and ruthless, and reinterpretation of Manu, in the light of the ancient wisdom of the East, came to be India's response to the challenge. H. P. B. took the leading part in this "counter-attack from the East."[2] In her voluminous writings,[3] editorship of a monthly journal and numerous articles published

[1] Nietzsche, F., *The Will to Power*, Vol. I, Book IV, p. 183.

[2] The expression is the property of the late Professor C. E. M. Joad, who used it, in describing the work of Professor S. Radhakrishnan.

[3] *Isis Unveiled*, Vols. I-II, *The Secret Doctrine*, Vols. I-III, *The Complete Works of H. P. B.*, Vols. 1-7, published so far.

in Russian, German, French, English and American papers and journals, she took a firm stand on the hoary antiquity of the Vedas and of the Manu Dharma Śāstra, on the Sacred and Secret Wisdom of the great Seers and Sages presented in the ancient literature of India, and on its ancient chronology.

She insisted on the Manu Dharma Śāstra being the source, inspiration and pattern for all the Codes given by the various Law Givers of the ancient civilizations, on the extensive influence exerted by Manu on the destinies of millions of mankind since the time the Āryans started out from their original home in Central Asia, and on the vital urgency of grasping the over-all view of social life and its problems, as presented by Manu, if India was to rise again, shake herself free of the spiritual and intellectual thrall to the West. With the help of the organisation which she was able to start, with the co-operation of her American colleague, Col. H. S. Olcott, she took the message of the Vedas and of Manu to the whole world in a manner as no one individual, in the recorded history of mankind, has done before. Ridiculed by western scholars—anthropologists, ethnologists, scientists, biologists, and westernised Indians—she fought valiantly and single-handed, and today, if the tide has turned, in the general approach to the Vedas, to Manu, and other Indological studies, it is, in a very large measure, due to the herculean efforts of this noble soul who counted no cost too great as long as Truth got a working chance in the life of humanity.

3. Swāmi Dayānand Saraswati

In the early days of her movement, one great Sanskrit scholar and occultist from north India joined hands with H.P.B., and that was Swāmi Dayānand Saraswati, the Founder of the Ārya Samāj. Śrī Aurobindo gives

his impressions of the work and personality of Swāmi Dayānandji in the following words: "Among the company of the remarkable figures that will appear to the eye of posterity at the head of the Indian Renascence, one stands out by himself with peculiar and solitary distinctness, one unique in his type as he is unique in his work. It is as if one were to walk for a long time amid a range of hills rising to a greater or lesser altitude, but all with sweeping contours, green-clad, flattering to the eye even in their most bold and striking elevation. But amidst them all, one hill stands apart, piled up in sheer strength, a mass of bare and puissant granite, with verdure on its summit, a solitary pine jutting out into the blue, a great cascade of pure, vigorous and fertilising water gushing out from its strength as a very fountain of life and health to the valley. Such is the impression created on my mind by Dayānand."[1]

Swāmi Dayānand was a vigorous champion and uncompromising exponent of the Divine Wisdom enshrined in the Vedas and of the superiority of the teachings of Manu over those of any other social thinker in the world. In his *magnum opus*, the *Satyartha Prakash*, the Swāmiji quoted hundreds of ślokas from the Manu Dharma Śāstra, chiefly because they had sanction of the Vedas. He quoted no other Dharma Śāstras, since they lacked this sanction and reflected the needs of the changing times during the subsequent periods of India's history. When dealing with the varṇa-āśramas—brahmacārya, samvartna, gṛahasta, vānaprastha, saṁnyāsa—rāja dharma and general conduct, the great Swāmi drew on Manu Dharma Śāstra alone. The Ārya Samāj, which he founded, has played a major role in Indian renaissance. A new understanding of the Vedas and Manu Dharma Śāstra, a reverence for the rituals prescribed by the Vedas, a set of educational

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[1] Śrī Aurobindo, *Bankim, Tilak, Dayanand*, p. 39.

institutions where attempts are made to bring up students in conformity with the teachings of the Vedas and Manu, a vigorous resistance to the proselytising work of foreign missions and reclamation of converts: these have been some of the contributions made by the organisation founded by him, thus bearing witness to the vigour and vibrancy of the teachings of the Vedas, the Manu Dharma Śāstra and of the Founder of the movement himself.

4. Swāmi Vivekānanda

Swāmi Vivekānanda, another dynamic figure in India's spiritual revival in recent years, was also a great champion of the teachings of Manu. His views, which he preached from a thousand platforms, on educational, social, political and spiritual regeneration of India—as a matter of fact that of any other country—were in consonance with Manu Dharma Śāstra. Whenever he thought of India's regeneration, Manu, his teachings and their liberal interpretation and application to modern conditions were uppermost in his mind. In one place he raised the question explicitly: "The modern inhabitants of the land of Bharat are not the glory of the ancient Āryans. But as fire remains intact under cover of ashes, so the ancestral fire still remains latent in these modern Indians. Through the grace of Almighty Power, it is sure to manifest itself in time. What will accrue when the ancestral fire manifests itself? Are the laws of Manu going to be rehabilitated as of yore? Or is the discrimination of food, prescribed and forbidden, varying in accordance with geographical dimensions, as it is at the present day, alone going to have its all-powerful domination over the length and breadth of the country? Is the caste-system to remain, is it going to depend eternally upon the birthright of a man, or is it going to be determined by his

qualifications?"[1] And he answered the question himself in the following words: "I do not propose any levelling of castes. Caste is a very good thing. Caste is the plan we want to follow. What caste really is, not one in a million understands. There is no country in the world without caste. In India, from caste, we reach to the point where there is no caste. Caste is based throughout on that principle. The plan in India is to make everybody Brāhmin, the Brāhmin being the ideal of humanity. If you read the history of India, you will find that attempts have always been made to raise the lower classes. Many are the classes that have been raised. Many more will follow till the whole will become Brāhmin. That is the plan. We have only to raise them without bringing down anybody."[2]

His profound vision of, and the high ideal for, the future of man enabled him to look at the varṇa-āśrama as the best device for the uplift of the individual and preservation of Indian culture. "The object of the peoples of Europe is to exterminate all in order to live themselves. The aim of the Āryans is to raise all up to their own level, nay, even to a higher level than themselves. The means of European civilization is the sword; of the Āryans, the division into different Varṇas. This system of division into different Varṇas is the stepping-stone to civilization, making one rise higher and higher in proportion to one's learning and culture. In Europe, it is everywhere victory to the strong, and death to the weak. In the land of Bharata, every social rule is for protection of the weak."[3]

[1] Vivekānanda, Swāmi, *Caste, Culture and Socialism*, p. 19. Almora, 1947. All the statements of Swāmi Vivekānanda, given here, are taken from the above-mentioned book, compiled from his writings by Advaita Āśrama, Mayavati, Almora.

[2] *Ibid.*, pp. 11-12.

[3] *Ibid.*, pp. 4, 5.

With regard to the second function of the varṇa-āśrama, the preservation of cultural heritage and the promotion of national solidarity, Swāmiji said: "Our castes and our institutions have been necessary to protect us as a nation, and when this necessity for self-preservation will no more exist, they will die a natural death. But the older I grow, the better I seem to think of these time-honoured institutions of India. There was a time when I used to think that many of them were useless and worthless; but the older I grow, the more I seem to feel diffidence in cursing any one of them, for each one of them is the embodiment of the experience of centuries." [1]

But the varṇa-āśrama, as the Swāmiji conceived it, was not "a cake of custom," a hard, metallic mould, a skeleton from which all life had fled. It was a flexible institution, based on spiritual status of the individual, and not on the accident of his birth. He said: "The institution of caste has always been very flexible, sometimes too flexible to ensure a healthy uprise of the races very low in the scale of culture. It put, theoretically, at least, the whole of India under the guidance—not of wealth, nor the sword—but of intellect—intellect chastened and controlled by spirituality. The leading caste in India is the highest of the Āryans—the Brāhmins. Though apparently different from the social methods of other nations, on close inspection, the Āryan method of caste will not be found to be very different except on two points: The first is, in every country the highest honour belongs to the Kṣattriya, the man of the sword. . . . In India, the highest honour belongs to the man of peace—the Śarman, the Brāhmaṇa, the man of God. . . . The second point is, the difference of *unit*. The law of caste in every other country takes the individual man or woman as the sufficient unit.

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[1] Vivekānanda, Swāmi, *Caste, Culture and Socialism*, p. 8.

Wealth, power, intellect or beauty suffices for the individual to leave the status of birth and scramble up to anywhere he can. Here, the unit is all the members of a caste community. Here too, one has every chance of rising from a low caste to a higher or the highest; only, in this birth-land of Altruism, one is compelled to take his whole caste along with him. . . . If you want to rise to a higher caste in India, you have to elevate all your caste first, and then there is nothing in your onward path to hold you back." [1]

The problem of social and cultural evolution, according to Swāmiji, as according to Manu, is to emphasise and ensure social mobility, but in its upward ascent, and not downward descent. Thus, Swāmi Vivekānanda was not much enamoured of the political device of democracy which emphasises equality in the realm of the shadows, the personality. But he dreamt of an age when the lowest would be lifted to a higher level and assigned his appropriate role as a result of an increasing measure of the manifestation of God within him. "The solution," he said, "is not by bringing down the higher, but by raising the lower up to the level of the higher. And that is the line of work that is found in all our books, in spite of what you may hear from some people whose knowledge of their own Scriptures and whose capacity to understand the mighty plans of the ancients are only zero. . . . What is the plan? The ideal at one end is the Brāhmin, and the ideal at the other end is the Chandala; and the whole work is to raise the Chandala up to the Brāhmin. Slowly and slowly you find more and more privileges granted to the latter."[2]

The basis of the varṇa-āśrama, according to Swāmi Vivekānanda, is essentially psychological: it is the inherent nature of man that determines his status in life. "As there

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[1] Vivekānanda, Swāmi, *Caste, Culture and Socialism*, pp. 6-7.

[2] *Ibid.*, p. 10.

are Sattva, Rajas and Tamas—one or other of these Guṇas more or less—in every man, so the qualities which make a Brāhmaṇa, Kṣattriya, Vaiśya, or a Śūdra are inherent in every man, more or less. . . . Naturally, it is quite possible for one to be changed from one caste into another. Otherwise, how did Viśvāmitra become a Brāhmin, and Paraśurama a Kṣattriya?"[1]

This, naturally, points to the ideal of progress for the individual, which Swāmiji describes vividly in the following words: "There is a law laid down on each one of you in this land by our ancestors, whether you are Āryans or non-Āryans, Ṛṣis or Brāhmins, or the very lowest outcastes. The command is the same to you all, that you must progress without stopping, and that, from the highest man to the lowest Pariah, every one in this country has to try and become the ideal Brāhmin. . . . Such is our ideal of caste, as meant for raising all humanity slowly and gently towards the realisation of the great ideal of the spiritual man, who is non-resisting, calm, steady, worshipful, pure and meditative. In that ideal there is God." [2] This was Swāmi Vivekānanda's tribute to Manu, the Great Teacher of India.

5. Annie Besant

The late Dr. Annie Besant, President of the Theosophical Society from 1907 to 1933, propounded the teachings of Manu with admirable thoroughness, illumined by her knowledge of the eastern and western systems of social life and thought. Through lectures, both on public and university platforms, in various parts of the world, through books and pamphlets, and with the aid of her daily paper and

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[1] Vivekānanda, Swāmi, *Caste, Culture and Socialism*, pp. 15-16.
[2] *Ibid.*, p. 22.

weekly and monthly journals, which had circulation in all parts of the world, Dr. Besant presented the fundamentals of Manu's teachings and applied them to the problems of India and the present-day world, and it would be no exaggeration to affirm that she made the world Manu-conscious as no man or woman has done during the last several centuries. Perhaps, her most daring and monumental piece of work, which may well be the most outstanding contribution to philosophy and sociology of political institutions and of great benefit to the whole of humanity, was the drafting of a Constitution for India, the Commonwealth of India Bill, based on the teachings of Manu.[1]

6. Maurice Maeterlinck

Undoubtedly, the best tribute paid to the sacred teachings of India in general, and to Manu and H. P. B. in particular, comes from Maurice Maeterlinck, the Belgian savant, scientist and Nobel Prizeman in Literature, and a remarkably keen student of ancient civilizations, their religious teachings and occult wisdom, their chronology, literature and social life and thought. In his *The Great Secret*,[2] Maeterlinck has presented a comparative study of these various aspects of the ancient civilizations, such as India, Egypt, Persia, Chaldea and Greece, and of the teachings of Neo-Platonists, Kabalists, Alchemists and Metaphysicists and, what is of particular significance and interest for our purpose

[1] She made a significant contribution to the exposition of Manu's teachings through the following books: *Hindu Ideals* and *Dharma*, two annual Convention Lectures delivered to the Theosophical Society; *Indian Ideals in Education, Religion and Art*, Kamala lectures delivered to Calcutta and Banaras Universities; *The Basis of Morality*; *The Changing World*; *Civilisation's Deadlocks and their Keys; The New Civilisation; India: Bond or Free*, and *Brahmavidya*.

[2] Maeterlinck, Maurice, *The Great Secret*, Methuen, London, 1922.

here, has accepted the position held by H. P. B.! In his discussion of the chronology of the ancient Asian civilizations, their occult wisdom, science and philosophy, their ethical codes and their social organisation, he supports H. P. B.'s conclusions, propounded by her through her voluminous writings.

In dealing with the age of the Vedas and the Vedic culture, Maeterlinck argues that it is perfectly legitimate to grant them an antiquity of many millions of years. He says: " From the historical point of view we have absolutely no documents whatever if we go back a greater distance than five, six or perhaps seven thousand years. We cannot tell how the religion of the Hindus and Egyptians came into being. When we become aware of it we find it already complete in its broad outlines, its main principles. Not only is it complete, but the further back we go the more perfect it is, the more unadulterated, the more closely related to the loftiest speculations of our modern agnosticism. It presupposes a previous civilization, whose duration, in view of the slowness of all human evolution, it is quite impossible to estimate. The length of this period might in all probability be numbered by millions of years. It is here that the occultist tradition comes to our aid. Why should this tradition, *a priori*, be despised and rejected, when almost all that we know of these primitive religions is likewise founded on oral tradition—for the written word texts are of much later date—and when, moreover, all that this tradition teaches us displays a singular agreement with what we have learned elsewhere? " [1]

Maeterlinck advances his own reasons for this ancient chronology of the sacred literature of the Vedic age. He writes: " Since the works of the great Orientalists were

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[1] Maeterlinck, Maurice, *The Great Secret*, pp. 6-7. All the statements of Maeterlinck, given in this section, are from the above book.

written other scholars have set back the date of the earliest manuscripts, and above all of the earliest traditions, to a remarkable extent; but even so these dates fall short by a stupendous amount of the Brahmin calculations, which refer to the origin of their earliest books of thousands of centuries before our era. ‘It is actually more than five thousand years,’ says Swāmi Dayānand Sarasvati, ‘since the Vedas have ceased to be a subject of investigation’; and according to the computations of the Orientalist Halled, the ‘Śāstras,’ in the chronology of the Brahmins, must be no less than seven million years old.”[1] Maeterlinck was convinced of the validity of this Brahmin tradition, and he found support for it through his discovery of the remarkable similarities between the Hindu and the Egyptian divine wisdom and the corroborating evidences adduced by the Egyptologists through their study of the deposits in the river Nile. “Another great Egyptologist, Leonard Horner,” he says, “between the years 1851 and 1854, had ninety-five shafts sunk in various parts of the Nile Valley. It is established that the Nile increases the depth of its alluvial bed by five inches in a century—a depth which owing to compression should be less for the lower strata. Human and animal figures carved in granite, mosaics, and vases, were found at depths of seventy-five feet or less, and fragments of brick and pottery at greater depths. This takes us back some 17,000 or 18,000 years. At a depth of thirty-three feet six inches a tablet was unearthed, bearing inscriptions which a simple calculation shows to have been nearly 8,000 years old. The theory that excavators may have hit, by chance, upon wells or cisterns must be abandoned, for the same state of affairs was proved to exist everywhere. These proofs, it may be remarked, furnish yet one more argument in support

[1] *Ibid.*, pp. 11-12.

of the occultist traditions as regards the antiquity of human civilization. This prodigious antiquity is also confirmed by the astronomical observations of the ancients. There is, for example, a catalogue of stars known as the catalogue of Sūrya-Siddhānta; and the differences in the position of eight of these fixed stars, taken at random, show that the Sūrya-Siddhānta were made more than 58,000 years ago." [1]

Maeterlinck next proceeds to discuss the contents of sacred books themselves, but we shall confine our attention to his remarks about the Manu Dharma Śāstra. He endorses Manu's statement with regard to the "eternal rhythm beaten out by the sleeping and the waking of the Eternal Cause." Manu's theory of organic evolution appeals to his scientific mind. "According to the 'Laws of Manu'," he writes, "'the ether engenders the atmosphere; the atmosphere, transforming itself, engenders light; the atmosphere and light, giving rise to heat, produce water; and water is the mother of all living creatures. . . They passed in succession by way of the plants, the worms, the insects, the serpents, the tortoises, cattle and wild animals—such is the

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[1] According to H. P. B., Manu-Vena, or Menes, changed the course of the river Nile. She says: "As far back as we can glance into history, to the reign of Menes, the most ancient of the kings that we know anything about, we find proofs that the Egyptians were far better acquainted with hydrostatics and hydrocentric engineering than ourselves. The gigantic work of turning the course of the river Nile—or rather of its three principal branches—and bringing it to Memphis, was accomplished during the reign of that monarch, who appears to us as distant as a far-glimmering star in the heavenly vault. Says Wilkinson: 'Menes took accurately the measure of the power which he had to oppose, and he constructed a dyke whose lofty mounts and enormous embankments turned the water eastward, and since that time the river is continued in its bed.'" *Isis Unveiled*, Vol. I, p. 516. To this she adds: "The Romans, at a far later period, got their motions on hydraulic constructions from the Egyptians . . . the modern engineers employed by Lesseps for the Suez Canal, who had learned from the ancient Romans all their art could teach them, deriving, in their turn, their knowledge from Egypt . . . succeeded in giving to the banks . . . sufficient strength to make it a navigable water-way, instead of a mud-trap for vessels as it was at first." *Ibid.*, pp. 516-17.

lower stage,' says Manu again, who adds: 'Creatures acquired the qualities of those that preceded them, so that the farther down its position in the series, the greater its qualities'." Here, adds Maeterlinck, "Have we not here the whole of Darwinian evolution confirmed by geology and foreseen at least six thousand years ago?"[1]

From here, Maeterlinck goes further and seeks to establish the scientific nature of the ancient teachings, which he does quite effectively in these words: "And if their ideas were correct upon certain points which we are able by chance to verify, have we not reason to ask ourselves whether they may not have seen matters more correctly and farther ahead than we did in respect of many other problems, as to which they are equally definite in their assertions but which have hitherto been beyond our verification? One thing is certain, that to reach the stage at which they then stood they must have had behind them a treasury of traditions, observations and experience—in a word, of wisdom—of which we find it difficult to form any conception; but in which, while waiting for something better, we ought to place rather more confidence than we have done, and by which we might well benefit, assuaging our fears and learning to understand and reassure ourselves in respect of our future beyond the tomb and guiding our lives."[2]

After this, Maeterlinck proceeds to probe into the ethical and social teachings of the ancient Hindus. The Cosmos supplies the sanction for, and the background to, the processes of physical and organic evolution, and these carry us to the psychological, social and spiritual evolution and unfoldment of man, which is the climax of the creative urge of the universe. This unfoldment, he maintains, is possible through

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[1] Maeterlinck, Maurice, *The Great Secret*, pp. 43-44.

[2] *Ibid.*, pp. 44-45.

life in society in accordance with ethical principles. The problem of ethical conduct, therefore, assumes great importance in the life of the individual and the group, and, after devoting many pages to a detailed discussion of the teachings of Manu on this subject,[1] Maeterlinck remarks: "The wonderful thing about this morality, when we consider it near its source, where it still retains its purity, is that it is wholly internal, wholly spiritual. It finds its sanctions and its rewards only in our own hearts. There is no Judge awaiting the soul on its release from the body; no paradise and no hell, for hell was a later development. The soul itself, the soul alone, is its Judge, its heaven, or its hell. It encounters nothing, none. It has no need to judge itself, for it sees itself as it is, as its thoughts and actions have made it, at the close of this life and of previous lives. It sees itself, in short, in its entirety, in the infallible mirror which death holds up to it, and realises that it is its own happiness, its own misery. Happiness and suffering are self-created. It is alone in the infinite; there is no God above it to smile upon it or to fill with terror; the God whom it has disappointed, displeased, or satisfied is itself. Its condemnation or its absolution depend upon that which it has become. It cannot escape from itself to go elsewhere where it might be more fortunate. It cannot breathe save in the atmosphere which it has created for itself; it is its own atmosphere, its own world, its own environment; and it must uplift and purify itself in order that this world and this environment may be purified and uplifted, expanding with it and around it." [2]

Going a little deeper into this subject, Maeterlinck lands upon the various āśramas, with their corresponding dharmas, discussed in the Manu Dharma Śāstra. He devotes many

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[1] *Ibid.*, pp. 75-85.

[2] *Ibid.*, pp. 85-86.

pages to the discussion of the psychological and ethical content of these institutions as expounded by Manu[1] and he brings this subject to a close with these words: " Almost all the foregoing, let us remember, is long previous to Buddhism, dating from the origins of Brāhmanism, and is directly related to the ' Vedas '. Let us agree that this system of ethics, of which I have been unable to give more than the slightest survey, while the first ever known to man, is also the loftiest which he has ever practised. It proceeds from a principle which we cannot contest even today, with all that we believe ourselves to have learned; namely, that man, with all that surrounds him, is but a sort of emanation, an ephemeral materialisation, of the unknown spiritual cause to which it must needs return, and it merely deduces, with incomparable beauty, nobility, and logic, the consequences of this principle. There is no extra-territorial revelation, no Sinai, no thunder in the heavens, no god especially sent down to our planet. There was no need for him to descend either, for he was already here, in the hearts of all men, since all men are but a part of him and cannot be otherwise. They question this god, who seems to dwell in their hearts, their minds; in a word, in their immaterial principle which gives life to their bodies. He does not tell them, it is true—perhaps he does tell them, but they cannot understand him—why, for the time being, he appears to have divorced them from himself; and we have here a postulate—the origin of evil and the necessity of suffering—as inaccessible as the mystery of the First Cause: with this difference, that the mystery of the First Cause was inevitable, whereas the necessity of evil and suffering is incomprehensible. But once the postulate is granted, all the rest clears up and unfolds itself like a syllogism. Matter is that which divides us from God; the

[1] *Ibid.*, pp. 86-95.

spirit is that which unites us to Him; the spirit therefore must prevail over matter. But the spirit is not merely the understanding; it is also the heart; it is emotion; it is all that is not material; so that in all its forms it must needs purify itself, reaching forth and uplifting itself, to triumph over matter. There never was and never could be, I believe, a more impressive spiritualisation than this, nor more logical, more unassailable, more elastic, in the sense that it is founded on realities; and never one more divinely human. Certain it is that after so many experiences, we find ourselves back at the starting point. Starting, like our predecessors, from the unknowable, we can come to no other conclusion, and we could not express it better. Nothing could excel the stupendous effort of their speech, unless it were a silent resignation, preferable in theory, but in practice leading only to an inert and despairing ignorance." [1]

7. P. D. OUSPENSKY

More recently still, Manu has received high praise from another great thinker of the West, P. D. Ouspensky. Notwithstanding the great age of the Dharma Śāstra, Ouspensky knows and says so frankly that even today "a right understanding and a right appreciation of the Laws of Manu demand a very high development in man." [2] Manu does not cast away his wisdom on the unwary and the unprepared. "The Laws are remarkable in many respects," writes Ouspensky, "they contain much that the people of our times seek and cannot find, because they do not even know how to approach what they want." [3]

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[1] *Idid.*, pp. 95-97.

[2] Ouspensky, P. D., *A New Model of the Universe*, p. 508.

[3] *Ibid.*, p. 505.

Manu's injunctions with regard to marriage appeal to Ouspensky for reasons quite different from those that would appeal to a eugenist brought up in the tradition of Darwinian theory of evolution. He says: " Further, the Laws of Manu relating to marriage are full of significance and therefore they are completely distorted. In his teaching concerning marriage, Manu undoubtedly speaks of what happens or may happen as a result of wrong union of people of different castes, that is, people who are different in their inner nature. And he specially emphasises those negative effects which result from the union of men of higher inner development, men of the 'higher castes,' with women of inferior development, of the 'lower castes,' or similarly from the union of women of higher castes with men of the lower castes. A Brahmin must marry a Brahmin woman. That is the principle. There must be equality in marriage. In an unusual marriage, the lower brings the higher down to his own level. This is specially disastrous for women and their posterity."[1]

Ouspensky is equally appreciative of Manu's concept of four castes, " owing to the exactitude with which they point out the fundamental types of man, and also to the astonishing psychological accuracy of the description of these types."[2] Agreeing with Manu that this is the most natural classification of human personalities, Ouspensky elaborates upon the theme in these words: " Division into castes represents an ideal social organisation in accordance with esoteric systems. The reason for this lies, of course, in the fact that it is a natural division. Whether people wish it or not, whether they recognise it or not, they are divided into four castes. There are Brahmins, there are Kṣattriyas, there are Vaiśyas, and

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[1] Ouspensky, C. D., *A New Mode of the Universe*, p. 508.

[2] *Ibid.*, p. 506.

there are Śūdras. No human legislation, no philosophical intricacies, no pseudo-sciences and no forms of terror can abolish this fact. And *normal* functioning and development of human societies are possible only if this fact is recognised and acted on. All theories and all attempts at forcible reform based either on the principle of hereditary castes, or on the principle of 'equality' or on the principle of the supremacy of the proletariat and the struggle against hereditary castes, are equally useless, and all alike only make the situation of humanity worse. And at the same time actually, *historically*, humanity knows nothing else. There are only two ways for it—either hereditary castes and despotism, or struggle with hereditary castes and despotism. All the fluctuations of the history of humanity occur between these two ways. The third way, that is the right division of castes, is shown, but humanity has never, to our knowledge, followed this way, and there are no grounds for thinking that it will ever turn into this way." [1]

8. Rabindranath Tagore

Rabindranath Tagore is one of the greatest poets that the world has known; he is in direct line with the seers and sages who clothed all their utterances in poetry of unsurpassed beauty, sweetness and light. Tagore writes of the same mystic vision and union, of joy and immortality. His poetic gaze embraces vast horizons and he catches the beauty and the music of the Eternal of which he becomes a witness and a mouth-piece through both prose and poetry.

There are many phases of the individual and social life, dealt with in the Manu Dharma Śāstra, which Tagore

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[1] Ouspensky, P. D. *A New Model of the Universe*, p. 509.

has discussed in the course of his various writings. He has dealt with man, his life of personality and spirit, his relationship with the universe, the four āśramas, the student, the teacher, meditation, second birth, the school and the university, the ideal of marriage, the woman and her place in society, the Indian conception of nation, nationalism, and spirit of freedom and, finally, his conception of soul consciousness, the creative spirit, the superman, the realisation of the infinite and the religion of the forest. Being a poet, Tagore sees and feels the Eternal through the sensorium or mode of beauty; every subject touched by him bears the impress of his luminous poetic genius.

Therefore, any elaboration of the Poet's exposition of the various aspects of life dealt with by the Manu Dharma Śāstra, couched in language of extraordinary beauty, must fail to do justice to him. The reader, interested in the Poet's own interpretation, will be richly rewarded by turning to the Poet's original writings listed below.[1]

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[1] Excepting when specifically stated, all the books listed below are published by The Macmillan Company, London.

Man, " Man," Chap. 1, pp. 1-23.
The Religion of Man, 1, " Man's Universe," Chap. 1, pp. 11-22.
Personality, " The World of Personality," Chap. 2, pp. 41-76.
Sadhana, " The Relation of Man to the Universe," Chap. 1, pp. 1-22.
The Religion of Man, " The Four Āśramas," Chap. 14, pp. 189-201.
Personality, " The Second Birth," Chap. 3, pp. 77-110.
,, " Meditation," Chap. 5, pp. 151-168.
,, " My School," Chap. 4, pp. 111-150.
Creative Unity, " An Eastern University," Chap. 10, pp. 167-203.
The Centre of Indian Culture, Society for Promotion of National Education, Adyar.
The Religion of Man, " The Teacher," Chap. 12, pp. 163-178.
Personality, " Woman," Chap. 6, pp. 169-184.
Creative Unity, " Woman and Home," Chap. 9, pp. 155-166.
Keyserling, H., *The Book of Marriage*, " The Indian Ideal of Marriage," pp. 98-122, 1927.
Creative Unity, " The Nation," Chap. 8, pp. 141-154.
Nationalism, " Nationalism in the East."
,, " Nationalism in the West."
Creative Unity, " The Spirit of Freedom," Chap. 7, pp. 131-140.
,, " The Creative Ideal," Chap. 2, pp. 29-42.

9. Dr. Bhagavan Das

A philosopher whose philosophy is a living experience with him and bears the impress of a life-long search; a mystic whose ecstasy of exaltation is in conformity with the teachings and experiences of the ancient seers and sages of India; a master of Sanskrit language which he can use both for conversation and composition with the same ease and facility as his mother tongue, Hindi; a humanist whose intellectual horizon embraces the best of the ancient India and the world and whose dedicated spirit of service has found expression in presenting various phases of Indian life and thought in a manner easily understood by a contemporary student of these subjects: this is Dr. Bhagavan Das, of Vārānasi, now in his 90th year, physically feeble but still in full possession of his powers. Very early in his life, he came under the influence of the late Dr. Annie Besant, the President of the Theosophical Society, who guided him in his spiritual and intellectual endeavours.

In his *The Science of Social Organisation*, first published in 1910, Dr. Bhagavan Das presented the social thought of Manu " in the light of Ātma Vidya ". Subsequently, he has expanded this into a three-volume work. In this, as in his various sociological tracts, he has made a valiant attempt to present a comparative study of the basic principles of Manu's teachings and of the contemporary economic ideologies of the West and of the complementary nature of both. So far, he is probably the only scholar who occupies this unique position of presenting a comparative study of the teachings

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Man, " The Superman," Chap. 2, pp. 24-44.
Sadhana, " Soul Consciousness," Chap. 2, pp. 23-44.
Religion of Man, " The Creative Spirit," Chap. 4, pp. 23-48.
Sadhana, " The Realisation of the Infinite," Chap. 8, pp. 145-164.
Creative Unity, " The Religion of the Forest," Chap. 3, pp. 43-66.

of Manu and of the social and economic doctrines and institutions as developed in the West since the time of Marx.[1]

10. S. Radhakrishnan

Professor Sir Sarvapalli Radhakrishnan is one of the greatest thinkers and philosophers of today and of all times.[2] At home in both the Indian and the Western, ancient and modern systems of philosophy, endowed with a magnificent command of the English language, he has written and lectured on these subjects in the manner and style of "a master mind,"[3] revealing their differences and similarities and the manner of effecting a *rapprochement* between both. A man of contemplative temperament and illumined intuition, he expresses himself in short, sūtraic sentences like the ancient teachers of India, packing a good deal of significance in a few words.

Manu has found in Dr. Radhakrishnan an able exponent of his teachings in the world today. He has lectured extensively on Hindu view of life, dharma, woman's place in society, all from the standpoint of Manu's teachings, and the reader will

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[1] *The Science of Social Organisation, or the Laws of Manu in the Light of Atma Vidya.* Vol. 1, 1932, Vol. 2, 1935, and Vol. 3, 1948.
Eugenics, Ethics and Metaphysics, 1930.
The Dawn of Another Renaissance, 1931.
The Ethico-Psychological Crux in Political Science and Art, 1931.
Ancient Solutions of Modern Problems, 1933.
Ancient and Modern Scientific Socialism, 1934.
Communalism and Its Cure by Theosophy, 1934.

[2] Joad, C. E. M. *Counter-attack from the East: The Philosophy of Radhakrishnan*, London, 1933.
Schilpp, Paul A., editor, *The Philosophy of Sarvapalli Radhakrishnan*, The Library of Living Philosophers, New York, 1952.
Inge, The Very Rev. W. R., and others, *Radhakrishnan: Comparative Studies in Philosophy*, presented in honor of his 60th Birthday, London, 1951.

[3] An expression used by Professor J. H. Muirhead in describing Dr. Radhakrishnan, while presiding at the latter's lecture on "Gautama, The Buddha: The Annual Lecture on a Master Mind," under the Henrietta Hertz Trust, to the British Academy, June 29, 1938.

find highly illuminating Dr. Radhakrishnan's writings on the subject. A few references, dealing specifically with this phase of his work, are given below.[1]

11. Śrī Candraśekharendra Sarasvatī Śrīpādah

The Śaṁkarācārya of Kāñcī Kāmakoṭi Pīṭham

Both the Vedas and Manu have found, in recent times, an outstanding champion of their teachings in the person of His Holiness Śrī Candraśekharendra Sarasvatī Śrīpādaḥ, the present Śrī Śaṁkarācārya of Kāñcī Kāmakoṭi Pīṭham. Śrī Śaṁkarācārya is in the line of the Advaitic Ācārya Order established by Ādi Śrī Śaṁkara in the eighth century A.D., and has carried on his spiritual ministry for the last fifty years. He is a unique personality, an exquisite embodiment of the spiritual genius of India. A saintly soul, given to long hours of meditation, silence and frequent fasting, he draws inspiration from the inner world of spirit. A deep and profound scholar of the sacred literature of India, he is able to bring to bear upon its interpretation the light of his soul, unravelling its metaphysics and mysticism, delighting the hearts of his hearers. His knowledge of various languages helps him to keep in touch with the latest developments of thought in both the East and the West, while his excursions into archæology enable him to appraise correctly the conclusions and conjectures of Orientalists with regard to the chronology of the ancient

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[1] *Hindu View of Life*, Upton Lectures, Manchester College, Oxford, 1927.

Kalki, The Future of Civilisation, London, 1929.

The Heart of Hinduism, G. A. Natesan, Madras, 1932.

Eastern Religion and Western Thought, lectures delivered as Spalding Professor of Eastern Ethics and Religions, Oxford, 1939.

Religion and Society, Kamala Lectures, Calcutta and Benares Universities, 1947.

literature of India. It is, therefore, a matter of supreme satisfaction to us that we have in our midst a teacher of his eminence, holding such a high office, expounding the point of view with regard to the teachings of both the Vedas and Manu Dharma Śāstra that have been presented in these pages.

In the course of his addresses to congregations, Śrī Śaṁkarācārya has dealt with various aspects of the life and thought of India. But the subject of specific interest to us here is his views about the Vedas and the teachings of Manu.[1]

The supremacy of the Vedas, Śrī Śaṁkarācārya maintains, lies in the fact that they form the foundation of all subsequent spiritual and religious developments in India. Buddhism and Jainism, Saivism and Vaiṣṇavism, and various other faiths and sects, emphasise some aspect or other of the teachings of the Vedas.[2] The strength of the Vedas lies in the fact of their having given to India great souls, enlightened teachers, devout bhaktas and eminent men of action and selfless service. In his discourse on this subject, he says: "Conversely a religion will continue to flourish if it can claim among its adherents, particularly among those who are charged with its preservation and propagation by their example, men of high spiritual attainments, with large hearts and without blemish in their character. While the initial impulse to any religion was given by its high-souled founder, its subsequent strength and popularity depended on the fervour, devotion, discipline, and purity of the succeeding religious heads and the fidelity and character of its followers."[3]

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[1] *The Call of the Jagadguru*, Ganesh & Co., Madras, have brought out the first volume of Śrī Śaṁkarācārya's discourses, pp. xxxii, 244, 1958. All references in this section are to the chapters and pages of this book.

[2] *Ibid.*, "The Strength of the Vedic Religion," Chap. XI, pp. 70-74.

[3] *Ibid.*, pp. 75-76.

Therefore, realisation of the hidden wisdom of the Vedas is not a matter of intellectual theorising or unravelling of philological intricacies, but living a life in accordance with the ideals which they propound. Languages change; a span of 200-500 years works a complete change in form, idiom and grammar. But the language of the Vedas has remained unchanged for thousands of years, because it is in alignment with the octave of Nature and has been the instrument of articulation of the supernatural truths of seers and sages of India. "The Vedas are not the sound and substance of common speech to undergo periodical changes by getting worn out."[1] In this alignment between the natural and the supernatural, which is immutable and eternal, lies the secret of both the age and the strength of the Vedas.

Similarly, fixing the chronology of the Vedas is not an easy task. Even the Buddha, who lived 2500 B.C., "did not know when the Vedas 'came to be'."[2] The attempts of the Orientalists to fix the chronology through study of astronomical references in the Vedas are commendable, but they offer no solution. "Making a rough 'estimate' of the so-called date of the Vedas is to go on 'evidence' which has no bearing to the Vedas. . . . The Epigraphist and the Archæologist may photograph, list and write treatises on these inscriptions and sculpture and fix dates. This service is certainly useful and must be appreciated. But that by itself will not help us to *execute the religious purpose* behind them."[3] Like the laws of the natural and supernatural realms, the teachings of the Vedas are eternal and without origins, *nitya* and *anādi*.

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[1] *Ibid.*, "The Age of theVedas," Chap. XII, p. 83.

[2] *Ibid.*, p. 83.

[3] *Ibid*, pp. 86-88.

Śrī Śaṁkarācārya's views with regard to the various aspects of social life dealt with in the Dharma Śāstra, are in conformity with those of Manu. Brahmacārya āśrama, he says, is the best stage of life to master various arts and sciences when the mind is unsullied by the promptings of lower nature.[1] The real purpose of education is to be able to perceive the Real amidst the unreal, to know the truth of things.[2] Like Manu, Śrī Śaṁkarācārya recommends the removal of the young student to the house of his teacher; *gurukula* system is the best. If the egotism of the intellect is not to poison the stream of social life by its aggressive, self-isolating action, if the student has to be trained in humility and poverty,[3] if his energies are to be conserved for the arduous task of self-exploration, then he must subsist by begging cooked food for himself and his teacher.[4] The discipline of life prescribed by seers and sages, purity of body, emotions and mind, study and meditation are highly prized virtues to be cultivated in the early years of one's life.

Marriage, according to Manu, is more than a mere contract to avoid social complications or keep demands of sex under control. It is a "sacrament for the elevation of the soul," for both man and woman. Woman must look upon her husband "as her God, and in that attitude she has to surrender herself to him, body and soul. Service to her husband is service to God."[5] "For girls, marriage is initiation into spiritual life in the same way as upanayana [sacred thread ceremony] is for the boys."[6]

[1] Śrī Śaṁkarācārya's, *The Call of the Jagadguru*, "True Education," Chap. XXV, p. 152.

[2] *Ibid.*, p. 150.   [3] *Ibid.*, p. 152.

[4] *Ibid.*, "The Place of Saṁnyāsins in Society," Chap. XXXI, p. 173.

[5] *Ibid.*, "Our Religious Practices," Chap. XIII, p. 94.

[6] *Ibid.*, p. 95.

The last stage of life, saṁnyāsa, Śrī Śaṁkarācārya says, is not easy in the present-day world. It is likely to be an easy "escape from the worries of family and to find an easy means of livelihood by taking to begging." [1] "A true saṁnyāsi is he who gives up his wealth and position and takes to saṁnyāsa" to seek the pathway to God. "The world has need of such spiritual stalwarts who always spend their time in contemplation of the Supreme. They show the way to the higher life. Such saṁnyāsins will not be many, and the society will not find it a burden to maintain them." [2]

Dealing with the caste system, Śrī Śaṁkāracārya argues for its reformation, not rejection. The world has had many problems and she has faced them. Economic ideologies have been at war with each other and caused much misery to mankind, yet man has not given up economic activities. Forms of government are at variance: the king-ego of former times has yielded place to ideology-ego of today. Yet we have, the great Leviathan, the State! The language problem has been plaguing us in recent times, yet language continues to be the medium of communication between human beings.[3] The caste system, which is based on the varṇa-āśrama-dharma of Manu, was intended to be an instrument of social integration, and not of conflict. The caste-consciousness is the source of trouble, and that must be eradicated. This eradication is possible "only if one is filled with regard for *dharma*, and with *bhakti* and *jñāna*". This has been India's way of overcoming harshness of some of the inevitabilities of life. The great teachers and mystics in India were worshipped irrespective of their castes!

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[1] *Ibid.*, "The Place of Saṁnyāsinsin Society," Chap. XXX, p. 174.
[2] *Ibid.*, p. 174.
[3] *Ibid.*, "The Caste System," Chap. XX, pp. 127-128.

In the presence of the Wise and the Holy, caste loses its colour. "We adore great *jñānīs* and *bhaktas* irrespective of their castes." [1]

Thus have Manu's teachings continued to influence the seers and sages of India, without any change or break in continuity, from ancient times to today. The rolling away of ages has not exhausted the intensity of their impact, dimmed their lustre nor twisted them out of shape; if anything, they have continued to receive an ever-widening and deepening accession of strength as the changed conditions of life have demanded a fresh interpretation, suited to the intelligence of the people and their ability to adapt the teachings to their needs. The great thinkers, whose views about Manu have just been briefly surveyed, have uttered a clarion call to us to harken to a Voice, belonging to the hoary past, no doubt, but also enshrining the Wisdom of Ages for the healing of nations.

[1] *Ibid.*, p. 133.

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THUS HAVE MANU and his Dharma-Śāstra continued to influence the social and spiritual destiny of man long before he learnt to record his own history. The history of humanity needs to be rewritten in terms of the impact of Manu's teachings and reinterpreted in terms of man's approximation to the ideals propounded by Manu, and not in terms of time, succession of dynasties, wars, nations and empires. The contemporary historian has so far presented history as a story of the rise of European civilization since the time of early Greece; all other peoples and races, ancient and modern, have been considered as adjuncts or auxiliaries to this major drama of the history of the western man. But now our approach to history, as a record of events as well as a method of study and interpretation of those events, must change. Behind the event, we must seek the purpose. Behind the kaleidoscopic upheavals in the life of man, we must discover the over-arching ideal in terms of which we may appraise his history as a whole. The teachings of Manu provide that ideal, while the measure of man's attempts to approximate or attain that ideal gives us a criterion of judging the results of his efforts. The focus of our attention must now shift from the comparatively recent arrivals on the stage, the western man and western civilization, to a much larger field, embracing the ancient and modern ages, the ancient and modern races of Asia, Europe, Africa and the old civilizations of America, wherein we shall find the origins of religions

philosophies, arts and sciences. Manu, with his message of Āryanisation, ennoblement, etherealisation, if we may use Toynbee's expression, versus the modern barbarization of man, so cunningly devised and craftily planned and executed, is the major issue of life today.

Modern archæology, comparative philology, mythology and religion have revealed, even in their present incomplete status, close and continuous contacts, commercial, cultural, political and religious, between the peoples of ancient Asia, Egypt, Greece and Rome. The Bhārata Varṣa of the Vedic Age and the historical India have played a major role in this human drama. India retained the memory of Manu. She became the custodian of his Dharma-Śāstra and a radiating centre of his influence in subsequent ages. Evidences of Manu's impact on the eastern, south-eastern and southern countries of Asia still abound, while the unstable conditions of life in the West have erased the landmarks of his influence. To this, the historians of modern times, indifferent to the record of free movements and intercourse among the ancient peoples, ignorant of the sociological laws of migration of cultures as a result of movements of man over the face of the earth, brought up in traditions of intellectual chauvinism, have added their quota of partial and sometimes total misrepresentation, with disastrous consequences. But the time has come for man's story to be stretched backwards into a remote past and reconstructed, along with the present, as one continuous whole in terms of his adherence to, or deviation from, the plan and the purpose laid down by Manu.[1]

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[1] It is interesting to note that Arnold J. Toynbee, in his ten-volume work on *The Study of History*, has discovered the method of interpretation propounded by Manu ages ago. "To one brought up in the Indian way of thinking, Toynbee's work makes a special appeal inasmuch as it comes remarkably close to the Hindu philosophical and historical thought. The

One of the major problems confronting the contemporary historian is the rise and fall of civilizations. How do civilizations rise, grow and decay? Is there a law of history, a pattern, which man is doomed to pursue, willy-nilly, or can he develop a capacity for anticipating events and controlling his destiny? What are the signs by which we may recognise the decadence of a civilization? These and many similar questions have perplexed the great social thinkers of the West: Pythagoras, Plato, Herodotus, St. Augustine, Thomas More, Bacon, Bousset, Vico, Voltaire, Hegel, Marx, Buçkle and, in our times, H. G. Wells, Oswald Spengler, Karl Jaspers, Sorokin and Toynbee. All these great thinkers have formulated these questions concerning the social

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human drama has a backing of the Cosmos; it is Brahma Leela, Play of Brahmā. History, therefore, is, as Toynbee maintains, essentially a record of the ascent of man from the sub-human to the super-human level. Toynbee's metaphysical principle of polarity is analogous to the interaction between Puruṣa and Prakṛti of the Sāṁkhya School of Philosophy. His concept of challenge and response is the same as the Hindu idea of the Spirit exerting its push and pressure on the inert matter to release its divine potencies. Toynbee's conception of integration of civilizational phenomena as a unified pattern stands four-square with the Hindu concept of dharma. His Superman is the Avatara of the Hindu Pantheon, while his Time of Troubles is the age when man's knowledge of, and his life in the light of, dharma begins to dwindle, when the unity of his being is sundered, when adharma prevails and man lives in time and in the darkness of sensory perceptions and values (kāla and kali yuga). Toynbee's concept of Withdrawal and Return, when applied to the entire range of the cosmic process from the moment of the birth of the universe to the time of its dissolution, is the pravṛtti and nivṛtti of the Vedic thought. Toynbee's creative minority is the brahmin group and his uniformities, patterns and cycles find their replica in the Hindu concept of yugas. The idea of Transfiguration equates well with the transcendence of time, with 'overcoming history,' with mokṣa. A comparative critique of the Hindu and Toynbee's Philosophies of History would be an extremely interesting and profitable task, helpful both to Hinduism and Toynbee—to the former in having discovered one of the most brilliant scholars and historians to become its mouth-piece and to clear up the much misunderstood aversion of the Hindu to the writing of history, and to Toynbee himself in filling up gaps in his thinking and inner experience, and thus taking his place alongside the Purāṇic Sages of India." "Toynbee on History," by the author, *Vedanta Kesari*, Vol. XLIV, No. 9, January, 1958, pp. 393-400.

life and ultimate destiny of man and searched for answers, while the stream of history has flowed on, turbid and turbulent, with whirlpools and eddies, while the Sphinx sits still, unmoved, unfathomed, watching the play. Numerous other thinkers, historians, philosophers, social scientists, utopians, idealists have crowded the corridors of history in search of light, but without success. Today, the imposing achievements of technology, use of nuclear energy, possibilities of space travel and inter-planetary communication looming large on the horizon, are reinforcing, all over the world, the prestige and glory of modern science and materialistic philosophy of life. Man's mastery over Nature on land and sea, under water, in the air and in stellar spaces is creating a new type of man, mechanically-minded, ruthlessly efficient, outward-turned, rejoicing in his scientific successes and conquest of Nature, rather than of himself, stranger to the moral and spiritual impulses that have moulded the life of mankind. A tidal wave of materialism and materialistic philosophy, emanating alike from the democratic and totalitarian blocks, is sweeping over the whole world and man is fast losing touch with his own inner being and with the world spirit. Amidst the absurdities and puerilities of the rational, empirico-statistical, mechanistic theories of social science, the conflicting ideologies of economic and political life, the impending disaster of the collapse of civilization under the lurid flames of nuclear energy, the general coarsening of the human fibre, the feeling of helplessness and despair stands the intellectual of today, confused and helpless. He knows no beacon light to guide him to a safe harbour.

Manu must now take his place of prominence and precedence over all social thinkers of the past and the present, in both the East and the West. His lofty, all-embracing idealism, vast vision, uniquely constructive genius, deep insight into the physical, biological, psychological, ethical and

spiritual phases of the cosmic drama and the individual's endowments, and his profound awareness of the purpose which the Cosmos " fulfils through our warring wills," place at our disposal a knowledge of the laws of social life that has set upon it the seal of eternity, that will help us to build an enduring civilization, if we will only accept his guidance and make this knowledge a living reality in our individual and collective lives. Manu places once again in our hands the Torch of Truth of which he has been the custodian throughout the ages. Within our reach, he stands, the Supreme Thinker, the Patron Saint of all aspirants, idealists and servers of humanity, whom millions of voices hailed in times past and whom we must hail in unison once more, with the joyous note of victory,

Jai Mānave Jai!

स नैव व्यभवत्, तच्छ्रेयोरूपमत्यसृजत धर्मम्; तदेतत् क्षत्रस्य क्षत्रं यद्धर्मः, तस्माद्धर्मात्परं नास्ति; अथो अबलीयान् बलीयांसमाशंसते धर्मेण, यथा राज्ञैवम्; यो वै स धर्मः सत्यं वै तत्, तस्मात् सत्यं वदन्तमाहुः, धर्मं वदतीति, धर्मं वा वदन्तं सत्यं वदतीति, एतद्ध्येवैतदुभयं भवति ॥ १४ ॥

Brahma still did not flourish. He therefore projected the most excellent Dharma. . . .

THERE IS NOTHING HIGHER THAN DHARMA.

Therefore, even a weak man can score victory over a strong man through Dharma, as he can with the help of the king. Dharma is Truth, Satya. Hence if a man speaks Truth, he speaks Dharma; if he speaks Dharma, they say he speaks Truth. || 14 ||

Bṛhadāraṇyaka-Upaniṣad. 1. 4. 24.

1. THE VEDAS

THE early mind of India in the magnificent youth of the nation, when a fathomless spiritual insight was at work, a subtle intuitive vision and a deep, clear and greatly outlined intellectual and ethical thinking and heroic action and creation which founded and traced the plan and made the permanent structure of her unique culture and civilization, is represented by four of the supreme productions of her genius, the Veda, the Upaniṣads and the two vast Epics, and each of them is of a kind, a form and intention not easily paralleled in any other literature. The first two are the visible foundation of her spiritual and religious being, the others a large creative interpretation of her greatest period of life, of the ideas that informed and the ideals that governed it and the figures in which she saw man and Nature and God and the powers of the universe. The Veda gave us the first types and figures of these things as seen and formed by an imaged spiritual intuition and psychological and religious experience; the Upaniṣads constantly breaking through and beyond form and symbol and image without entirely abandoning them, since always they come in as accompaniment or undertone, reveal in a unique kind of poetry the ultimate and unsurpassable truths of self and God and man and the world and its principles and powers in their most essential, their profoundest and most intimate and their most ample realities—highest mysteries and clarities vividly seen in an irresistible, an unwalled perception that has got through the intuitive and psychological to the sheer spiritual vision. And after that we have powerful and beautiful developments of the intellect and the life and of ideal, ethical, aesthetic, psychic, emotional and sensuous and physical knowledge and the idea and vision and experience of which the epics are the early record and the rest of the literature the continuation; but the foundation remains the same throughout, and whatever new and often larger types and significant figures replace the old or intervene to add and modify and alter the whole ensemble are in their essential build and character transmutations and extensions of the original vision and first spiritual experience and never an unconnected departure. There is a persistence, a continuity of the Indian mind in its literary creation in spite of great changes as consistent as that which we find in painting and sculpture.

The Veda is the creation of an early intuitive and symbolical mentality to which the later mind of man strongly intellectualised and governed on the one side by reasoning idea and abstract conceptions, on the other hand by the facts of life and matter accepted as they present themselves to the senses and positive intelligence without seeking in them for any divine or mystic significance, indulging the imagination as a play of the aesthetic fancy rather than as an opener of the doors of truth and only trusting to its suggestions when they are confirmed by the logical reason or by physical experience, aware only of carefully intellectualised intuition and recalcitrant for the most part to others, has grown a total stranger. It is not surprising therefore that the Veda should have become unintelligible to our minds except in its most outward shell of language, and that even very imperfectly known owing to the obstacle and of an antique and ill-understood diction, and that the most inadequate interpretations should be made which reduce this great creation of the young and splendid mind of humanity to a botched and defaced scrawl, an incoherent hotch-potch of the absurdities of a primitive imagination perplexing what would be otherwise the quite plain, flat and common record of a naturalistic religion which mirrored only and could not only minister to the crude and materialistic desires of a barbaric life mind. The Veda became to the later scholastic and ritualistic idea of Indian priests and paṇḍits nothing better than a book of mythology and sacrificial ceremonies; European scholars seeking in it for what was alone to them of any rational interest, the history, myths and popular religious notions of a primitive people, have done yet worse wrong to the Veda and by insisting on a wholly external rendering still further stripped it of its spiritual interest and its poetic greatness and beauty.

But this was not what it was to the Vedic Ṛṣis themselves or to the great seers and thinkers who came after them and developed out of their pregnant and luminous intuitions their own wonderful structures of thought and speech built upon an unexampled spiritual revelation and experience. The Veda was to these early seers the Word discovering the Truth and clothing in image and symbol the mystic significances of life. It was a divine discovery and unveiling of the potencies of the word, its mysterious revealing and creative capacity, not the word of the logical and reasoning or the aesthetic intelligence, but the intuitive and inspired rhythmic utterance, the *mantra*. Image and myth were freely used, not as an imaginative indulgence, but as living parables and symbols of things that were very real to their speakers and could not otherwise find their own intimate and native shape in utterance, and the imagination itself was a priest of greater

realities than those that meet and hold the eye and mind limited by external suggestions of life and the physical existence. This was their idea of the sacred poet, a mind visited by some highest light and its forms of idea and word, a seer and hearer of truth, *kavayah satyaśrutayah.* The poets of the Vedic verse certainly did not regard their function as it is represented by modern scholars, they did not look on themselves as a sort of superior medicine-men and makers of hymn and incantation to a robust and barbarous tribe, but as seers and thinkers, *ṛṣi, dhīra.* These singers believed that they were in possession of a high, mystic and hidden truth, claimed to be the bearers of a speech acceptable to a divine knowledge, and expressly so speak of their utterances, as secret words which declare their whole significance only to the seer, *kavaye nivacanāni ninyā vacāṁsi.* And to those who came after them the Veda was a book of knowledge, and even of the supreme knowledge, a revelation, a great utterance of eternal and impersonal truth as it had been seen and heard in the inner experience of inspired and semi-divine thinkers. The smallest circumstances of the sacrifice around which the hymns were written were intended to carry a symbolic and psychological power of significance, as was well known to the writers of the ancient Brahmins. The sacred verses, each by itself held to be full of a divine meaning, were taken by the thinkers of the Upaniṣads as the profound and pregnant seed-words of the truth they sought and the highest authority they could give for their own sublime utterances was a supporting citation from their predecessors with the formula *tad esā ricābhyuktā,* " This is that word which was spoken by the Ṛg Veda." Western scholars choose to imagine that the successors of the Vedic Ṛṣis were in error, that, except for some later hymns, they put a false and non-existent meaning into the old verses and that they themselves, divided from the Ṛṣis not only by ages of time but by many gulfs and separating seas of an intellectualised mentality, know infinitely better. But mere common sense ought to tell us that those who were so much nearer in both ways to the original poets had a better chance of holding at least the essential truth of the matter and suggests at least the strong probability that the Veda was really what it professes to be, the seeking for a mystic knowledge, the first form of the constant attempt of the Indian mind, to which it has always been faithful, to look beyond the appearances of the physical world and through its own inner experiences to the godheads, powers, self-existence of the One of whom the sages speak variously—the famous phrase in which the Veda utters its own central secret, *ekam sad viprā bahudhā vadanti.*

The real character of the Veda can best be understood by taking it anywhere and rendering it straightforwardly according to its own phrases and images. A famous German scholar rating from his high pedestal of superior intelligence the silly persons who find sublimity in the Veda, tells us that it is full of childish, silly, even monstrous conceptions, that it is tedious, low, commonplace, that it represents human nature on a low level of selfishness and worldliness and that only here and there are a few rare sentiments that come from the depths of the soul. It may be made so if we put our own mental conceptions into the words of the Ṛṣis, but if we read them as they are without any such false translation into what we think early barbarians ought to have said and thought, we shall find instead a sacred poetry sublime and powerful in its words and images, though with another kind of language and imagination than we now prefer and appreciate, deep and subtle in its psychological experience and stirred by a moved soul of vision and utterance. Hear rather the word itself of the Veda: " States upon states are born, covering over covering [1] awakens to knowledge: in the lap of mother he wholly sees. They have called to him, getting a wide knowledge, they guard sleeplessly the strength, they have entered into the strong city. The peoples born on earth increase the luminous (force) of the son of the White Mother; he has gold on his neck, he is large of speech, he is as if by (the power of) this honey wine a seeker of plenty. He is like pleasant and desirable milk, he is a thing unaccompanied and is with the two who are companions and is as heat that is the belly of plenty and is invincible and an overcomer of many. Play, O Ray, and manifest thyself." (*Ṛg Veda*, V. 19). [2]

Or again in the succeeding hymn—" Those (flames) of thee, the forceful (godhead), that move not and are increased and puissant, un-cling the hostility and crookedness of one who has another law. O Fire, we choose thee for our priest and the means of effectuation of our strength and in the sacrifices bringing the food of thy pleasure we call thee by the word. . . . O god of perfect works, may we be for the felicity, for the truth, revelling with rays, revelling with the heroes."

And finally let us take the bulk of the third hymn that follows couched in the ordinary symbols of the sacrifice—" As the Manu we set thee in thy place, as the Manu, we kindle thee: O Fire, O Aṅgiras, as the Manu sacrifice to the gods for him who desires the godheads. O Fire, well pleased

[1] Or, " the coverer of the coverer."

[2] Literally, " become towards us."

thou art kindled in the human being and the ladles go to thee continually... Thee all the gods with one pleasure (in thee) made their messenger and serving thee, O seer, (men) in the sacrifices adore the god. Let the mortal adore the divine Fire with sacrifice to the godheads. Kindled, flame forth, O Bright One. Sit in the seat of Truth, sit in the seat of peace."[1] That whatever interpretation we choose to put on its images, is a mystic and symbolic poetry and that is the real Veda.

The character of Vedic poetry apparent from these typical verses need not surprise or baffle us when we see what will be evident from a comparative study of Asiatic literature, that though distinguished by its theory and treatment of the Word, its peculiar system of images and the complexity of its thought and symbolised experience, it is in fact the beginning of a form of symbolic or figurative imagery for the poetic expression of spiritual experience which reappears constantly in later Indian writing, the figures of the Tantras and Purāṇas, the figures of the Vaiṣṇava poets, one might add even a certain element in the modern poetry of Tagore, and has its kindred movement in certain Chinese poets and in the images of the Sufis. The poet has to express a spiritual and psychical knowledge and experience and he cannot do it altogether or mainly in the more abstract language of the philosophical thinker, for he has to bring out, not the naked idea of it, but as vividly as possible its very life and most intimate touches. He has to reveal in one way or another a whole world within him and the quiet inner spiritual significances of the world around him and also, it may well be, godheads, powers, visions and experiences of planes of consciousness other than the one with which our normal minds are familiar. He uses or starts with the images taken from his own normal and outward life and that of humanity and from visible Nature, and though they do not of themselves actually express, yet obliges them to express by implication or to figure the spiritual and psychic idea and experience. He takes them selecting freely his notation of images according to his insight or imagination and transmutes them into instruments of another significance and at the same time pours a direct spiritual meaning into the Nature and life to which they belong, applies outward figures to inner things and brings out their latent and spiritual or psychic significance into life's outward figures and circumstances. Or an outward figure nearest to the inward

[1] I have translated these passages with as close a literalness as the English language will admit. Let the reader compare the original and judge whether this is not the sense of the verse.

practice symbols, and in their poetry not dead symbols or artificial metaphors, but living and powerful suggestions and counterparts of inner things. And they used too for their expression a fixed and yet variable body of other images and a glowing web of myth and parable, images that became parables, parables that became myths and myths that remained always images, and yet all these things were to them, in a way that can only be understood by those who have entered into a certain order of psychic experience, actual realities. The physical melted its shades into the lustres of the psychic, the psychic deepened into the light of the spiritual and there was no sharp dividing line in the transition, but a natural blending and intershading of their suggestions and colours. It is evident that a poetry of this kind, written by men with this kind of vision or imagination, cannot either be interpreted or judged by the standards of a reason and taste observant only of the canons of the physical existence. The invocation " Play, O Ray, and become towards us " is at once a suggestion of the leaping up and radiant play of the potent sacrificial flame on the physical altar and of a similar psychical phenomenon, the manifestation of the saving flame of a divine power and light within us. The western critic sneers at the bold and reckless and to him monstrous image in which Indra, son of earth and heaven, is said to create his own father and mother; but if we remember that Indra is the supreme spirit in one of its eternal and constant aspects, creator of earth and heaven, born as a cosmic godhead between the mental and the physical worlds and recreating their powers in man, we shall see that the image is not only a powerful but in fact a true and revealing figure, and in the Vedic technique it does not matter that it outrages the physical imagination since it expresses a greater actuality as no other figure could have done with the same awakening aptness and vivid poetical force. The Bull and the Cow of the Veda ,the shining herds of the Sun lying hidden in the cave are strange enough creatures to the physical mind, but they do not belong to the earth and in their own plane they are at once images and actual things and full of life and significance. It is in this way that throughout we must interpret and receive the Vedic poetry according to its own spirit and vision and the psychically natural, even if to us strange and supranatural, truth of its ideas and figures.

The Veda thus understood stands out, apart from its interest as the world's first yet extant Scripture, its earliest interpretation of man and the Divine and the universe, as a remarkable, a sublime and powerful poetic creation. It is in its form and speech no barbaric production. The Vedic poets are masters of a consummate technique, their rhythms are carved

like chariots of the gods and borne on divine and ample wings of sound, and are at once concentrated and wide-waved, great in movement and subtle in modulation, their speech lyric by intensity and epic by elevation an utterance of great power, pure and bold and grand in outline, a speech direct and brief in impact, full to overflowing in sense and suggestion so that each verse exists at once as a strong and sufficient thing in itself and takes its place as a large step between what came before and what comes after. A sacred and heiratic tradition faithfully followed gave them both their form and substance, but this substance consisted of the deepest psychic and spiritual experiences of which the human soul is capable and the forms seldom or never degenerate into a convention, because what they are intended to convey was lived in himself by each poet and made new to his own mind in expression by the subtleties or sublimities of his individual vision. The utterances of the greatest seers, Viswāmitra, Vamadeva, Dīrghatamas and many others, touch the most extraordinary heights and amplitudes of a sublime and mystic poetry and there are poems like the Hymn of Creation that move in a powerful clarity on the summits of thought on which the Upaniṣads lived constantly with a more sustained breathing. The mind of ancient India did not err when it traced back all its philosophy, religion and essential things of its culture to these seer-poets, for all the future spirituality of her people is contained there in seed or in first expression.

It is one great importance of a right understanding of the Vedic hymns as a form of sacred literature that it helps us to see the original shaping not only of the master ideas that governed the mind of India, but of its characteristic types of spiritual experience, its turn of imagination, its creative temperament and the kind of significant forms in which it persistently interpreted its sight of self and things and life and the universe. It is in a great art of the literature the same turn of inspiration and self-expression that we see in the architecture, painting and sculpture. Its first character is a constant sense of the infinite, the cosmic, and of things as seen in or affected by the cosmic vision, set in or against the amplitude of the one and infinite; its second peculiarity is a tendency to see and render its spiritual experience in a great richness of images taken from inner psychic plane or in physical images transmuted by the stress of a psychic significance and impression and line and idea colour; and its third tendency is to image the terrestrial life often magnified, as in the *Mahābhārata* and *Rāmāyaṇa*, or else subtilised in the transparencies of a larger atmosphere, attended by a greater than the terrestrial meaning or at any rate presented against the background of the spiritual and psychic worlds and not alone in its own

separate figure. The spiritual, the infinite is near and real and the gods are real and the worlds beyond not so much beyond as immanent in our own existence. That which to the western mind is myth and imagination is here an actuality and a strand of the life of our inner being, what is there beautiful poetic idea and philosophic speculation is here a thing constantly realised and present to the experience. It is this turn of the Indian mind, its spiritual sincerity and psychic positivism, that makes the Veda and Upaniṣads and the later religious and religio-philosophic poetry so powerful in inspiration and intimate and living in expression and image, and it has its less absorbing but still very sensible effect on the working of the poetic idea and imagination even in the more secular literature.[1]

2. ĀRYA

What is the significance of the name "Arya"? The question has been put from more than one point of view. To most European readers the name figuring[2] on our cover is likely to be a hieroglyph which attracts or repels according to the temperament. Indians know the word, but it has lost for them the significance which it bore to their forefathers. Western Philology has converted it into a racial term, an unknown ethnological quantity on which different speculations fix different values. Now, even among the philologists, some are beginning to recognise that the word in its original use expressed not a difference of race, but a difference of culture. For in the Veda the Āryan people are those who had accepted a particular type of self-culture, of inward and outward practice, of ideality, of aspiration. The Āryan gods were the superphysical powers who assisted the mortal in his struggle towards the nature of the godhead. All the highest aspirations of the early human race, its noblest religious temper, its most idealistic velleities of thought are summed up in this single vocable.

In later times, the word Ārya expressed a particular ethical and social ideal, an ideal of well-governed life, candour, courtesy, nobility, straight dealing, courage, gentleness, purity, humanity, compassion, protection of the weak, liberality, observance of social duty, eagerness for knowledge, respect for the wise and learned, the social accomplishments. It was the combined ideal of the Brahmin and the Kṣattriya. Everything that

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[1] Śrī Aurobindo, *Foundations of Indian Culture*, pp. 292-303, Śrī Aurobindo, Library Inc., New York, 1953.

[2] Referring to the word "Ārya" written in Devanagari characters.

departed from this ideal, everything that tended towards the ignoble, mean, obscure, rude, cruel or false, was termed un-Āryan. There is no word in human speech that has a nobler history.

In the early days of comparative Philology, when the scholars sought in the history of words for the prehistoric history of peoples, it was supposed that the word Ārya came from the root *Ar*, to plough, and that the Vedic Āryans were so called when they separated from their kin in the north-west who despised the pursuits of agriculture and remained shepherds and hunters. This ingenious speculation has little or nothing to support it. But in a sense we may accept the derivation. Whoever cultivates the field that the Supreme Spirit has made for him, his earth of plenty within and without, does not leave it barren or allow it to run to seed, but labours to extract from it its full yield, is by that effort an Āryan.

If Ārya were a purely racial term, a more probable derivation would be *Ar*, meaning strength or valour, from *ar* to fight, whence we have the name of the Greek war-god Ares, *areios*, brave or warlike, perhaps even *arete*, virute, signifying, like the Latin *virtus*, first physical strength had courage and then moral force and elevation. This sense of the word also we may accept. " We fight to win sublime Wisdom, therefore men call us warriors." For Wisdom implies the choice as well as the knowledge of that which is best, noblest, most luminous, most divine. Certainly, it means also the knowledge of all things and charity and reverence for all things, even the most apparently mean, ugly or dark, for the sake of the universal Deity who chooses to dwell equally in all. But, also, the law of right action is a choice, the preference of that which expresses the godhead to that which conceals it. And the choice entails a battle, a struggle. It is not easily made, it is not easily enforced.

Whoever makes that choice, however, seeks to climb from level to level up the hill of the divine, fearing nothing, deterred by no retardation or defeat, shrinking from no vastness because it is too vast for his intelligence, no height because it is too high for his spirit, no greatness because it is too great for his force and courage, he is Āryan, the divine fighter and victor, the noble man, *aristos*, best, the *śreṣṭa* of the *Gītā*.

Intrinsically, in its most fundamental sense, Ārya means an effort or an uprising and overcoming. The Āryan is he who strives and overcomes all outside him and within him that stands opposed to the human advance. Self-conquest is the first law of his nature. He overcomes earth and the body and does not consent like ordinary men to their dullness, inertia, dead routine and tāmasic limitations. He overcomes life and its energies and

refuses to be dominated by their hungers and cravings or enslaved by their rājasic passions. He overcomes the mind and its habits, he does not live in a shell of ignorance, inherited prejudices, customary ideas, pleasant opinions, but knows how to seek and choose, to be large and flexible in intelligence even as he is firm and strong in his will. For in everything he seeks truth, in everything right, in everything height and freedom.

Self-perfection is the aim of his self-conquest. Therefore what he conquers he does not destroy, but ennobles and fulfils. He knows that the body, life and mind are given him in order to attain to something higher than they; therefore they must be transcended and overcome, their limitations denied, the absorption of their gratifications rejected. But he knows also that the Highest is something which is no nullity in the world, but increasingly expresses itself here—a divine Will, Consciousness, Love, Beatitude which pours itself out, when found, through the terms of the lower life on the finder and on all his environment that is capable of receiving it. Of that he is the servant, lover and seeker. When it is attained, he pours it forth in work, love, joy and knowledge upon mankind. For always the Āryan is a worker and warrior. He spares himself no labour of mind or body whether to seek the highest or to serve it. He avoids no difficulty, he accepts no cessation from fatigue. Always he fights for the coming of that kingdom within himself and in the world.

The Āryan perfected is the Arhat. There is a transcendent Consciousness which surpasses the universe and of which all these worlds are only a side-issue and a by-play. To that consciousness he aspires and attains. There is a Consciousness which, being transcendent, is yet the universe and all that the universe contains. Into that consciousness he enlarges his limited ego; he becomes one with all beings and all inanimate objects in a single self-awareness, love, delight, all-embracing energy. There is a consciousness which, being both transcendental and universal, yet accepts the apparent limitations of individuality for work, for various standpoints of knowledge, for the play of the Lord with His creations; for the ego is there that it may finally convert itself into a free centre of the divine work and the divine play. That consciousness too he has sufficient love, joy and knowledge to accept; he is puissant enough to effect that conversion. To embrace individuality after transcending it is the last and divine sacrifice. The perfect Arhat is he who is able to live simultaneously in all these three apparent states of existence, elevate the lower into the higher, receive the higher into the lower, so that he may represent

perfectly in the symbols of the world that with which he is identified in all parts of his being—the triple and triune Brahman.[1]

3. THE ŚUDRAS

According to some Orientalists and historians, when the Āryans came into India at some remote period of antiquity, they encountered a large group of people who were native to the soil. These natives were slowly conquered but they were placed outside the pale of the Āryan group life. They were reduced to the position of manual workers, śūdras.

With the passage of time, during which the process of settling down was going on, the necessity of assimilating these non-Āryans into their body-politic, as the *sine qua non* of a peaceful life, became evident to them. It is with the situation presented by the presence of this group of śūdras that the Manu Dharma Śāstra is supposed to deal. Professor C. A. Das of Calcutta University gives a description of this situation in the following words: " The whole of the Ṛg Vedic period was occupied by this deadly struggle. But it was not barren of results. It is when confronted with the enormous difficulties that the human mind becomes more active and determined. Professions and occupations grew up. The successful leaders became Rajas and Rajanyas (kings); the warriors became Kṣattriya; the priests who performed the Soma sacrifice with a view to strengthening Indra (the God of Rain) in his fight not only with the Dasas and Dasyus, but also with the Cosmic Forces that tortured the people by withholding timely rains, became a class by themselves, known as Brahmins and the generality of people who preferred peaceful occupations to military life and activities became agriculturists, artisans and traders. Those of the Dasas and Dasyus who had been subdued and had adopted the Vedic faith and civilised life and manners, formed the higher classes of the śūdras. During this period, arts and industries flourished, healthy social customs were introduced, an elaborate form of worship was established, and the higher philosophical speculations were indulged in by the sages or Ṛṣis."[2]

Be the racial situation during the Vedic Age what it may, the Manu Dharma Śāstra, as it stands today, refers to various groups of people, generally described as śūdras, whose assimilation into the Āryan fold was one of the significant aspects of the social life as a whole.

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[1] Śrī Aurobindo, in *Arya*, the philosophical monthly edited by him, Vol. I, 1914-15. Reproduced in *Views and Reviews*, pp. 4-10, 1946.

[2] Das. C. A. *Ṛg Vedic Culture*, p. 177.

GLOSSARY

Ānanda: Bliss, the feeling aspect of Īśvara, the Cosmic Being.

Artha: Power, authority, action, wealth.

Āśrama: Stage in the life of the individual; a place of rest.

Ātman: The individual self.

Aum: The sacred Mantra of the Hindu scriptures for *japa* and meditation, invoking various aspects of God and Creation.

Brahmā, Saguṇa: The Cosmic Being with attributes.

Brahma, Nirguṇa: The One, the Eternal, without attributes.

Brahmin: An individual of refinement and culture; a teacher, priest, preacher and wise counsellor.

Brahmin varṇa: The group attending to the teaching and sacramental needs of the people.

Brahmacāri: A student, observing the rules of continence, trying to walk in the path of Brahmā, living creatively.

Brahmacārya āśrama: A life of continence; first stage in the life of the individual.

Cit: Consciousness, the cognitive aspect of consciousness.

Dharma: Duty based on physico-psychological development of the individual; mechanism of social interaction; principle of integration underlying different segments of social reality.

Gṛhasta: House holder.

Gṛhastha āśrama: The second stage in the individual's life.

Iccha: Desire.

Jñāna: Wisdom; thought.

Kāma: Pleasure arising out of enjoyment of objects of desire.

Karma: Law of action and reaction operating in the life of an individual, destiny; the result of one's thoughts, desires and actions in previous lives.

Kriya: Action.

Kṣattriya: A man engaged in the political life of a nation: ruler, statesman, politician, public servant in various departments.

Kṣattriya varṇa: The group representing the action-aspect of the life of the group.

Mokṣa: Illumination, awakening in the world of the Spirit. Final liberation.

Man: To think.

Manas: Mind.

Mānava: A thinking being.

Mantra: A scriptural word or phrase charged with power.

Mūlaprakṛti: The Root-Matter; the noumena of the phenomenal universe.

Prakṛti: The phenomenal universe.

Puruṣa: The individual consciousness.

Sat: Existence; the creative aspect of the Cosmic Being, the other two being Cit and Ānanda.

Saṃnyāsa: Renunciation of life in society and retirement into the forest.

Saṃnyāsa āśrama: The fourth and the last stage in the individual's life when he retires into the forest and gives himself up to meditation and contemplation.

Śūdra: A child; a psychologically undifferentiated individual; an individual belonging to a different ethnic stock, in this case, a non-Āryan.

Śūdra varṇa: The fourth and the last group in the social order, that of manual workers.

Vaiśya: Man of desire, tradesman, financier, husbandman.

Vaiśya varṇa: The group attending to the distributive functions of the social order.

Vānaprastha: A semi-retired individual, a recluse.

Vānaprastha āśrama: The third stage in the life of the individual.

Varṇa: Colour. Ethnically, the racial uniform. Psychologically, the temperament or the physico-psychic status of an individual.

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